

A N *Gospel*
H E L P
For the more Easy and Clear Understanding
O F T H E
H O L Y S C R I P T U R E S :
B E I N G
The G O S P E L of
S^t J O H N

Explain'd after the following Method, viz.

- I. The Original or *Greek Text* amended, according to the Best and most Ancient Readings.
- II. The Common *English Translation* render'd more Agreeable to the Original.
- III. A *Paraphrase*, wherein not only the *Difficult Expressions* and *Passages* are explain'd; but also the said Gospel is divided into Proper *Sections* and *Paragraphs*: and withall it is observ'd, What *Supplements* to the *three other* Gospels are given us by St *John* in this his Gospel. To the End of each Treatise is subjoin'd a *Synopsis* of the Contents thereof.
- IV. *Annotations* relating (as Occasion requires) to the Several Particulars.

By *Edw. Wells*, D.D. Rector of *Cotesbach* in *Leicestershire*.

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Advertisement.

THE *Pentateuch*, or *Five Books of Moses*, are Ready for the Press. And the three following Books, viz. of *Joshua*, *Judges*, and *Ruth*, are so far already prepar'd, as that they may (God willing) be Ready also for the Press, by the Time the Others are printed off; and so may be Publish'd All together, in a Years time or thereabout, Several Presses being design'd to be employ'd for the Greater Expedition.

'Tis design'd also to print the Paraphrase of the Old Testament in *Folio*, that the Charge of *Binding* may be the Less; it being suppos'd that the Paraphrase of all the Old Testament may be contain'd in *four Folio's*, of a moderate Bulk.

E R R A T A.

Page 29. Verse 29. read, did not care to forsake. p. 42. v. 53. r. ὁ ὧς οὐ ἔκ. ὁ
ἰνὶς δὲ αὐτῆς, ἔν ὁ ἰνὶς. p. 70. l. ult. r. ἔπ. p. 82. v. 6. It should have been ob-
serv'd, that μὴ ἀπαυλῶντο, (which we render, *As tho' he heard them not*.) is
not read in most Ancient and Best MSS. p. 84. instead of the Reference at bot-
tom *Exod. 3. 14*, it should be *Deut. 17. 6*. p. 87. v. 25. r. I cannot, nor need.
p. 93. at bottom should stand this Reference *Exod. 3. 14*. p. 118. v. 49 and else-
where r. Caiaphas. p. 137. v. 26. After these words, when I have dipp'd it in
the Dish, add, And when he had dipp'd the Sop, he gave it to Judas Iscariot,
the son of Simon. The other Disciples &c. p. 168. v. 9. r. ἀπώλετο. p. 175.
v. 5. r. περὶ τὸν. p. 181. v. 31. r. as being not a Sabbath only, but also the First
day of unleaven'd bread: And then strike out All the rest of the Parenthesis. For
on further considering the Point in drawing up my Paraphrase on the *Pentateuch*,
it seems clear to me, that That Opinion is to be prefer'd, which understands the
first, not second day of Unleaven'd bread; tho' Dr. Whitby prefers the latter
Opinion, whereas Dr. Hammond had more Rightly follow'd the former.

The

The *Sections*, into which the following *Paraphrase* of the Gospel according to St JOHN is distinguish'd.

SECTION I.

Wherein St *John* asserts the *true* and *eternal Divinity* of CHRIST; and then gives a short or general Account of our Lord's *Incarnation*, and of *John Baptist*; taking notice only of such Particulars of the *Baptist's Ministry*, as he judg'd requisite to be *added* to the Account given thereof in the three former Gospels. This Section takes up Chap. I. 1 — 37. and begins Page 4.

SECT. II.

Containing such Particulars, as are related by St *John*, From *Christ's very First Entering upon his Ministry*, even before the Imprisonment of the Baptist, To the *Passover* next ensuing, which was in the *thirty first* year of *Christ's Life*, but *A. D.* 29. These Particulars take up Chap. I. 38 — II. 12, and are wholly pass'd over by the other Evangelists, and begin Page 15.

SECT. III.

Containing such Particulars as were taken Notice of by St *John*, From the *Passover* that was in the *thirty first* year of CHRIST's *Life*, or *A. D.* 29, To the *Passover* next ensuing, viz. in the *thirty second* year of CHRIST's *Life*, or *A. D.* 30. Which Particulars take up Chap. II. 13 — IV. ult. and are All pass'd over by the Three former Evangelists, and begin Page 21.

SECT. IV.

Containing such Particulars as are taken Notice of by St *John*, From the *Passover* that was in the *thirty second* year of CHRIST's *Life*, or *A. D.* 30, To a little before the *Passover* next ensuing, or which was in the *thirty third* year of his *Life*, and *A. D.* 31. Which Particulars take up all Chap. V, and are wholly pass'd over by the Three former Evangelists, and begin Page 43.

SECT.

THE CONTENTS.

SECT. V.

Containing such Particulars as are related by *St John*, From a little before the *Passover* that was in the *thirty third* year of *CHRIST's* Life, or *A. D. 31*, To a little before the *Feast of Tabernacles*, which was in the *thirty fourth* year of his Life, or *A. D. 32*. Which Particulars take up Chap. VI. 1 — VII. 1. of this Gospel, and consist chiefly of our Saviour's *Miraculous Feeding* about *Five Thousand*, (which is also taken Notice of by All the other Evangelists, and so serves to shew the *Connexion* of the History of our Saviour's *Ministry* given by *this* Evangelist, with the History of the *Same* given by the *Three other* Evangelists) and of the *Discourse* which was Occasion'd thereby, which is wholly Omitted by the other Evangelists. This Section begins Page 53.

SECT. VI.

Containing such Particulars as are related by *St John*, From a little before the *Feast of Tabernacles*, which was in the *thirty fourth* year of *CHRIST's* Life, or *A. D. 32*, To the *Feast of the Dedication* next ensuing, or in the *same* year. Which Particulars take up Chap. VII. 1 — X. 21, of this Gospel, and are Wholly Omitted by the Other Evangelists, and begin Page 69.

SECT. VII.

Containing an Account of what pass'd between *CHRIST* and the Jews at the *Feast of the Dedication*, which was in the *thirty fourth* year of *CHRIST's* Life, or *A. D. 32*. Which Account takes up Chap. X. 1 — 39, and is Wholly Omitted by the other Evangelists, and begins Page 101.

SECT. VIII.

Containing such Particulars as are taken notice of by *St John*, From *CHRIST's* *Departure from Jerusalem*, after he had been there at the *Feast of the Dedication*, in the *thirty fourth* year of his Life, or *A. D. 32*, To a little before the *Passover* next ensuing, which was in the *thirty fifth* year of his Life, or *A. D. 33*, and the *Passover* at which he was *Crucify'd*. These Particulars take up Chap. XI. 1 — 54; and are Wholly omitted by the Other Evangelists, and begin Page 111.

SECT. IX.

Containing such Particulars as are related by *St John*, From *CHRIST's* *Coming to Bethany* Six days before the *Passover*, (at which he Suffer'd, and which was in the *thirty fifth* year of his Life, or *A. D. 33*.) To the *Night before he was Crucify'd*. Which Particulars take up Chap. XI. 55 — XII. ult. and begin Page 121.

SECT.

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SECT. X.

Containing such Particulars as are related by *St John*, and were transacted in the *former* part of the *Night* before CHRIST's Crucifixion, viz. From his *Coming into the House* where he eat the Passover, To his *Departing thence to the Garden of Gethsemane*, where he was Apprehended. Which Particulars take up Chap. XIII. 1 — XVII. ult. and, except one or two, are Wholly omitted by the former Evangelists, and begin

Page 133.

SECT. XI.

Containing such Particulars as are taken Notice of by *St John*, and were transacted, From CHRIST's *leaving the House* where he had eaten the Passover (&c.) and *going to the Garden of Gethsemane*, where he was Apprehended, To his *Burial*. Which Particulars take up all Chap. XVIII and XIX, and begin

Page 167.

SECT. XII.

Containing such Particulars as are taken Notice of by *St John* after CHRIST's *Resurrection*, together with the *Conclusion* of this Gospel: Which Particulars take up the Whole of the two remaining Chapters, viz. Chap. XX and XXI, and begin

Page 183.

The G O S P E L

ACCORDING TO

S^t J O H N.

T H E P R E F A C E.

AS it is attested by the Ancients of Best Authority, so it is generally agreed on by the more Learned among the Moderns, that St JOHN writ this Gospel at *Ephesus* in *Asia*; namely when he was return'd thither, after his Banishment in the Isle of *Patmos*. And consequently it is agreed among the Learned, that He writ it A. D. 97 or 98. or thereabout. And as it was the Last of St John's Writings; so it was the *Last written* of All the Books, that make up the *New Testament*.

I.
The Place and
Time of writing
this Gospel.

The End or Design of St JOHN in writing this Gospel was this; to *put a Stop* to the *Heresy* of Those who *deny the Divinity* of CHRIST, or that He had an *Existence* before his *Incarnation* and *from all Eternity*; and to *supply* those Passages or Parts of the Gospel History, which were *omitted* by the three former Evangelists.

II.
The End or De-
sign of writing it.

A

And

III.
The large Supplement to the three former Gospels given us in this Gospel.

And accordingly We owe to St JOHN All the Account we have of CHRIST'S *Ministry before* the Imprisonment of the Baptist, which takes up Chap. I. 38 -- V. ult. After which St John taking Notice of CHRIST'S *miraculous feeding* 5000 in Galilee, and then *sending his Disciples away*; which seems to shew the Connexion between this and the other Gospels, (wherein these two last Particulars are also mention'd) and which takes up only Chap. VI. 1 -- 21. he proceeds to set down a *long Discourse* of our Lord relating to the late miraculous Feeding of the People, which takes up all the long Remainder of Ch. VI. and is wholly omitted in the other Gospels. After which from the Beginning of Ch. VII to the end of Ch. XI, inclusively, St JOHN give us an Account of what our Lord did at the Feast of *Tabernacles* and the Feast of the *Dedication* next before his Death; and of some other Passages, which are also omitted wholly by the other Evangelists. Then Ch. XII. 1 -- 15. taking notice in short of CHRIST'S *coming to Bethany*, and *riding in Triumph to Jerusalem*, he gives us another very large Supplement Chap. XII. 16 -- XVII. ult. of Particulars not at all mention'd in the other Gospels. In Chap. XVIII and XIX, wherein he gives an Account of CHRIST'S being apprehended, condemn'd, crucify'd, and bury'd, He adds up and down, all along, several Particulars not observ'd by the former Evangelists. And then in his last two Chapters, viz. XX and XXI, excepting the bare mentioning of One
Ap-

Appearance of our Lord's after his Resurrection, which is mention'd by the other Evangelists, All the Rest of the two said Chapters contain such things as are not related in the other Gospels: So that upon the Whole, excepting only So much of this Gospel as is here specify'd, viz. Chap. VI. 1-21, and XII. 1-15. and some few Verses in Chap. XVIII and XIX, and one or two Verses in Chap. XX, *All the Rest* of this Gospel is a *Supplement* to the former Gospels. So much of the Gospel-History do we owe to this Evangelist: Concerning which see also my *Table of the Harmony of the Four Gospels*.

TO KATA The GOSPEL
 ΙΩΑΝΝΗΝ ACCORDING TO
 ΕΥΑΓΓΕΛΙΟΝ. S^t JOHN.

TEXT.	TRANSLATION.
Κεφ. α'. ΕΝ ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸ Θεόν, καὶ Θεὸς ἦν ὁ λόγος. 2 Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸ Θεόν. 3 Πάντα δι' αὐτοῦ ἐγένετο. καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέ- γονεν. 4 Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς πᾶν ἀνθρώπων. 5 Καὶ τὸ φῶς οὐ τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.	Chap. I. IN the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the be- ginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life, and the life was the light of men. 5 And the light shineth in darkness, and the darkness *ap- prehended it not.
	6 Ἐγένετο

The G O S P E L
 ACCORDING TO
 S^t J O H N.

P A R A P H R A S E.

S E C T I O N I.

*Wherein St John asserts the true and Eternal Divinity of CHRIST;
 and then gives a short or general Account of our Lord's Incarna-
 tion, and of John Baptist, taking Notice only of such Particu-
 lars*

lars of the Baptist's Ministry, as he judg'd requisite to be added to the Account given thereof in the three former Gospels. This Section takes up Chap. I. 1 — 37.

Chap. I.

WHEREAS No one of the Three former Gospels begins the Account it gives of Christ, any Higher than his Birth or Conception, which relate to his Humanity; St John the Writer of this Gospel judg'd it necessary to begin the same with taking notice of the Pre-existence of Christ before his Conception, and of his True and Eternal Divinity. And indeed it was the more necessary to do this, because before the Writing of this Gospel there were arisen Hereticks, who affirm'd Christ to be no more than a meer Man. The Fullness whereof as St John had hinted at in his First Epistle, so now he more Fully shews; in Opposition to the said Heretical Notions, plainly teaching, that In the Beginning, according to the Common Acceptation of the said Expression among the Jews, wherein it was taken to denote, not only In the Beginning of the Creation, or barely Before the Creation, but also and by consequence (a) From all Eternity, was the Divine Person call'd the Word, and the Word was with God the Father; and not only so, but also the Word was One God with the Father, as being of the same Divine Essence or Substance, and having no other Distinction in reference to the Divine Nature, than what arises from their different Personalities. 2 Nay the same Divine Person, call'd The Word, not only was in the Beginning with God the Father; 3 but further, as being Not ever Made Himself, but of the Same Unmade or Uncreated Nature with the Father, All things, that were ever made, were made by him more immediately or particularly; and without Him was not Any thing made that was made. 4 And as thus All Creatures deriv'd their Natural Life from him, so likewise do All Creatures capable of that Better Life, viz. a Spiritual and Eternal Life, derive it from Him; whence it may be truly said, that from the Beginning In or By him was the said Spiritual or Eternal Life, forasmuch as All that ever have or shall partake of the said Life, shall do so Thro' him: and as the said Divine Person was and is thus the Life of Men, so also He was from the Beginning and still is the Light of Men, inasmuch as All the Revelations or Discoveries of the means to obtain Eternal Life, that have been ever made to Mankind, have been made by Him; in a more especial manner the Revelation of the Gospel, of which St John gives an Account in this Treatise. 5 And the Light of the said Gospel now shines in Darkness, i. e. among Men, the Generality of whom have their Understanding darken'd with wilfull Ignorance, unreasonable Prejudices, or sinfull Affections; and hence the said Darkness apprehended it not, i. e. the said Ignorant,

I.
Of the Pre-existence of Christ in his Divine Nature, before his Incarnation and from all Eternity.

(a) See Prov. 8. 23. Micah 5. 2. Psal. 55. 19. Hab. 1. 12.

TEXT.

TRANSLATION.

6 Εγένετο ἄνθρωπος ἀπεσταλ-
μένος παρὰ Θεοῦ, ὄνομα αὐτοῦ Ἰωάν-
νης. 7 Οὗτος ἦλθεν εἰς μαρτυρίαν,
ἵνα μαρτυρήσῃ παρὰ τοῦ φωτός, ἵνα
πάντες πιστεύσωσι δι' αὐτοῦ. 8 Οὗ-
τος ἐκεῖ ἦν τὸ φῶς, ἀλλ' ἵνα μαρ-
τυρήσῃ παρὰ τοῦ φωτός.

9 Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φω-
τίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸ
κόσμον. 10 Ἐν τῷ κόσμῳ ἦν, καὶ
ὁ κόσμος οὐκ ᾔδει αὐτόν· καὶ ὁ κό-
σμος οὐκ ἔγνω αὐτόν· καὶ οἱ ἴδιοι αὐτόν οὐκ ᾔ-
κριναν. 11 Εἰς τὰ
ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτόν οὐκ ᾔ-
κριναν. 12 Ὅσοι δὲ ἔλαβον αὐτόν,
ἐδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέ-
σθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ.

6 There was a man sent
from God, whose name was
John.

7 The same came for a wit-
ness, to bear witness of the
light, that all men thro' him
might believe.

8 He was not that light, but
was sent to bear witness of
that light.

9 That was the true light,
which lighteth every man that
cometh into the world.

10 He was in the world, and
the world was made by him,
and the world knew him not.

11 He came unto his own,
and his own receiv'd him not.

12 But as many as receiv'd
him, to them gave he power
to become the sons of God,
even to them that believe on
his name:

13 Οἱ

PARAPHRASE.

Prejudiced, and Vicious Generality of Mankind, neither have, nor do discern that the Gospel is no other than a Manifestation of the Will of God, requiring nothing but what is most Reasonable to be done, and Necessary to be done, if they will partake of Eternal Life or Happiness.

II.
The End of John
Baptist's Coming
or Ministry.

6 And herein the Jews in particular are most Inexcusable, forasmuch as there was One, who was indeed no more than a meer Man, sent from God, whose name was John. 7 And the same came, or was thus sent from God for a Witness, namely to bear Witness of Jesus that He was the promis'd Messias, and consequently the Light that was to enlighten All men, more particularly and primarily the Jews, with the Last and most Full Revelation of God's Will: This was the aforesaid John sent to bear witness of him, that All men, especially among the Jews, thro' him, i.e. by means of this Testimony of John, might be prepar'd and the more dispos'd to believe in Jesus. 8 For He, i.e. John aforementioned, and commonly call'd the Baptist, was not Himself That Light, i.e. the promis'd Messias, who was to enlighten the World with the most Full and the Last

Reve-

Revelation of God's Will, i. e. with the Gospel; but was sent by God, Only to bear Witness of Jesus, that He was That Light.

9 That same Jesus was the true Person denoted (v. 4.) by being the Light of Men, which lighteth every man that comes into the World; which can't be said of the Baptist, forasmuch as He was a meer Man (v. 6.) and came not into the World, till several Thousand Generations of Men were already past, whom therefore He could not be a Light to. 10 Whereas on the contrary, He, i. e. Jesus, who was the True Light, was in the World All along the several Ages thereof, at sundry times and in divers manners making known the Will of God to Men in the said several Ages of the World, and to this purpose frequently Appearing in a Visible and Glorious manner unto Holy men then living; and No wonder that he should be thus in the World from the Beginning thereof, since, as has been afore (v. 3.) observ'd, the World was made by Him: and yet, notwithstanding All this, the World, as to the Generality of Men, thro' their Wickedness, knew him not, i. e. did not obey and serve God in Holiness of Life, as they might, had they made due Use or right Inferences, either from the bare works of the Creation, or from those other manifestations of the Divine Will, which the Divine Person I am speaking of made thro' the several former Ages of the World. 11 Hereupon the Divine Wisdom saw fit to make choice of the Seed of Abraham by Isaac to be his more Peculiar people, to whom accordingly God made clearer Revelations of his Will than to the Rest of Mankind, and particularly as to his gracious purpose of sending the Divine Person abovemention'd by the Name of the Word among Them, to be a Saviour and Redeemer to Them and All Mankind. And accordingly He the said Divine Person, viz. the Word, in the Fulness of Time, or Appointed Season, came unto his Own peculiar People, the Jews; and yet, notwithstanding all the Prophecies in the Old Testament of the said Coming of this Divine Person unto them, His Own People aforesaid receiv'd him not, i. e. did not Acknowledge him as the said Person prophesy'd of in the Old Testament, being hinder'd from doing so by their Carnal Corrupt Affections, which made them to expect a Temporal, not a Spiritual Saviour or Deliverer; such was the deplorable Case of the generality of the Jews. 12 But as many as being truly Pious, were not led away by Carnal or Worldly Affections so far, as to resolve to embrace no other as their Messias, than One which should be a Great Temporal Prince, but were dispos'd also to understand the Prophecies of Him in the Old Testament in a Spiritual sense, namely as of a Great Spiritual Deliverer or Saviour, and thereupon receiv'd him, when he appear'd among them, as such; to them gave he Power to become, i. e. the Privilege to be esteem'd and rewarded, as the Sons of God, namely by being entitled, as such, to Eternal Happiness: This Privilege, I say, he gave to them that Receiv'd him, even (or, that is) to them that Believe on his Name, as the Divine Person or Messias promis'd and prophesy'd

III.
The Incarnation
of Christ, and End
or Benefits there-
of.

TEXT.

TRANSLATION.

13 Οἱ ἐκ Ἰξ αἱμάτων, ἔδὲ ἐκ θελή-
ματός σαρκός, ἔδὲ ἐκ θελήματος ἀν-
δρός, ἀλλ' ἐκ Θεῷ ἐγεννήθη. 14 Καὶ
ὁ λόγος σὰρξ ἐγένετο· καὶ ἐσκήνωσεν ἐν
ἡμῖν, (καὶ ἐθεασάμεθα καὶ δόξαν αὐτοῦ, δό-
ξαν ὡς μονογενοῦς πατρὸς) πλή-
ρης χάριτος καὶ ἀληθείας.

15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ
κέκραγε, λέγων· Οὗτος ὃν εἶπον·
Ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν
μου ἦρχεν· ὅτι τοῦτός μου ἦν.

16 Καὶ ἐκ τῆς πληρώματός αὐτοῦ
ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ
χάριτος. 17 Ὅτι ὁ νόμος διὰ

13 Which were born, not
of blood, nor of the will of
the flesh, nor of the will of
man, but of God.

14 And the Word was made
flesh, and dwelt among us (and
we beheld his glory, the glo-
ry as of the only begotten of
the Father) full of grace and
truth.

15 John bare witness of
him, and cried, saying, This
was he of whom I spake, He
that cometh after me, is pre-
ferr'd before me; for he was
before me.

16 And of his fulness have
all we receiv'd, and grace for
grace.

17 For the law was given

Μωσῶς

PARAPHRASE.

phesy'd of in the Old Testament, to Come as a Saviour of Mankind.
13 Which Believers were born, i. e. became such, and consequently Sons
of God, not of Blood, i. e. not by the Observance of the Bloody Rite of
Circumcision, or the like; nor of the Will of the Flesh, i. e. nor by those
Natural Desires which excited their Jewish Parents to beget them, and
whereby they became Descendents of Abraham; nor of the Will of Man,
i. e. nor by barely Natural Strength enabling them to perform some Moral
Duties; (by which three Means the Jews are wont to think They may be-
come the Sons of God:) but they were born or become Sons of God by the
Grace of God, that is, by the supernatural and special Influence and As-
sistance of the Holy Spirit, first Preventing and Disposing them to Believe
and Embrace the Gospel, and then Assisting and Enabling them to live
Obediently thereto in all Purity and Holiness of Life. 14 And the
Word, i. e. the Divine Person so call'd, in order to come unto his Own
people as is mention'd v. 11, was made Flesh, i. e. Man; and as before
his Incarnation he frequently convers'd with Holy men, and dwelt (as it
were) with the Jewish Church in the Wilderness, appearing and abiding
among them in a Bright shining Cloud, which in Scripture is call'd his
Glory, and by the Jewish Writers his Shechinah, i. e. Tabernacle or Ha-
bitation, so in his Humane Nature (after his Incarnation) as in another She-

Shechinah (b) he dwelt among us: (and, altho' his Bodily *Shechinah* or *Tabernacle* had not such a Visible, Outward, Glorious or Shining Appearance, as the Cloud aforementioned had; yet by means of his Divine Doctrines and Works, we as plainly perceiv'd his Divinity, as if we had with our Eyes beheld such his Glory as he was wont to appear in before his Incarnation: namely, the Glory or Excellency of his Doctrines and Miraculous works was such, as plainly shew'd they could be no other than the Instructions and Works of the Only begotten of the Father; for both in what he did and taught he was) Full of Grace and Truth, i. e. his Miracles were All so many Acts of Grace and Mercy, tending to the gracious Relief of distressed Persons; and his Doctrines were no other than Further Declarations than had ever been made Afore, of God's most Gracious purposes to save Mankind, and in order thereto of God's most Gracious readiness to pardon the greatest Sinners upon Repentance, and performing the Duties of the Gospel, by which Duties was requir'd that True Religion and Holiness of Life, of which the Jewish Religion and Rites were only Types and Figures.

15 As to the manner of Christ's Conception and Birth, and also as to his Coming to the Baptist to be baptiz'd, when he was about thirty years of Age; these Particulars being fully enough related by the former Evangelists, are therefore pass'd over by St John in this his Gospel; who, having said (v. 7, 8.) that John the Baptist came to bear Witness of Jesus that he was the *Messias*, proceeds now to relate some Instances of the Baptist's thus bearing witness of Jesus. And the First instance is this; Jesus, after his Temptations by the Devil, recorded by the other Evangelists, being return'd to the Baptist at Bethabara, One day John the Baptist bare Witness of Him, and cry'd, saying to them that were then present, and pointing to Jesus, This was He of whom I spake formerly, when I said, He that comes after me in respect of his Birth into this World, and of his Ministry, is to be preferr'd before me; for he was before me indeed, both as to Existence and Dignity. 16 And of his Fulness, i. e. by that infinite Fulness of Divine Perfections which is in him, have All we, that truly believe in him, receiv'd a proportional Fulness of Divine Knowledge and Virtue according to our several Capacities; and, or namely, we have receiv'd Grace, i. e. the most clear and abundant Gracious Discoveries of God, and his Purposes of Mercy to Mankind, and also the most large and gracious Assistances of the Holy Spirit, for or in proportion to his Grace, i. e. the Gracious Assistances of the same Holy Spirit, which were given to Him as Man without Measure here on Earth, and to the most Transcendently Gracious and even Divine Reward and Glory, whereof he is made Partaker as Man in Heaven. 17 For the Law, which was given by Moses, tho' it was a Divine Revelation, yet it was Obscure and Fi-

IV.
One Instance of
the Baptist's bear-
ing Witness to Je-
sus, that he was
the *Messias* or
Christ.

(b) Such is the Import of *ἐσθλόν*, which our Translators render only *dwelt*.

B

gurative,

TEXT.

TRANSLATION.

Μωσέως ἐδόθη· ἡ χάρις καὶ ἡ ἀλήθεια
ἀπὸ τοῦ Χριστοῦ ἐγένετο. 18 Θεὸν
ὅστις ἐώρακε πώποτε· ὁ μονογενὴς
υἱός, ὁ ὢν εἰς τὸ κόλπον τοῦ πατρὸς,
ἐκεῖνός ἐξηγήσατο.

19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία ἣν
Ἰωάννης, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι τῶν
Ἱεροσολύμων ἱερεῖς καὶ λευῖται, ἵνα ἐρω-
τήσωσιν αὐτόν. Σὺ τίς εἶ; 20 Καὶ
ἀπολόγησε, καὶ ἔκ ἡγήσατο· καὶ ἀπο-
λόγησεν. Οἱ οὖν εἰμὶ ἐγὼ ὁ Χρι-
στός. 21 Καὶ ἠρώτησαν αὐτόν. Τί
οὖν; Ἠλίας εἶ σύ; Καὶ λέγει· Οὐκ
εἰμὶ. Ὁ προφήτης εἶ σύ; Καὶ ἀπε-
κρίθη· Οὐ. 22 Εἶπον οὖν αὐτῷ. Τίς
εἶ; ἵνα ἀποκριθὼς δώμεν τοῖς πέμ-
ψασιν ἡμᾶς· τί λέγεις περὶ σαυτοῦ;
23 Εφη· Εγὼ φωνὴ βοῶντος ἐν
τῇ ἐρήμῳ. Εὐθύνατε τὴν ὁδὸν Κυ-
ρίου· καθὼς εἶπεν Ἠσαΐας ὁ προφή-
της. 24 Καὶ οἱ ἀπεσταλμένοι ἦσαν
ἐκ τῶν φαρισαίων. 25 Καὶ ἠρώ-
τησαν αὐτόν, καὶ εἶπον αὐτῷ. Τί
οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χρι-
στός, ἢ ἡλίας, ἢ ὁ προφήτης;
26 Απεκρίθη αὐτοῖς ὁ Ἰωάννης, λέ-
γων· Εγὼ βαπτίζω ἐν ὕδατι· μέ-
σθ' δὲ ὑμεῖς ἔστηκεν ἓν ὑμεῖς οὐκ
οἴδατε. 17 Αὐτός ἐστιν ὁ ὀπίσω
μὲν ἐρχόμενος, ὃς ἐμπροσθέν μου γέ-

by Moses: *but* grace and truth
came by Jesus Christ.

18 No * one hath seen God
at any time; the only begotten
Son, which is in the bosom of
the Father, he hath declar'd
him.

19 And this is the * witness
of John, when the Jews sent
priests and Levites from Jeru-
salem, to ask him, Who art
thou?

20 And he confess'd, and
deny'd not; but confess'd, I am
not the Christ.

21 And they ask'd him,
What then? Art thou Elias?
And he saith, I am not. Art
thou that prophet? And he an-
swer'd, No.

22 Then said they unto
him, Who art thou? that we
may give an answer to them
that sent us: what sayst thou
of thy self?

23 He said, I *am* the voice
of one crying in the wilder-
ness, Make straight the way of
the Lord, as said the prophet
Esaïas.

24 And they which were
sent were of the Pharisees.

25 And they ask'd him, and
said unto him, Why baptizest
thou then, if thou be not that
Christ, nor Elias, neither that
prophet?

26 John answer'd them, say-
ing, I baptize with water: but
there standeth one among you,
whom ye know not;

27 He it is, who coming
after me, is preferr'd before

PARAPHRASE.

gurative, consisting mostly of Types and Shadows of things to come; and also did not contain Full and Clear Promises of Pardon to All Sinners upon Repentance, nor yet of the Assistance of the Holy Spirit to enable Men to perform their Duty: but Grace and Truth came by Jesus Christ, i. e. the Gospel contains the Fullest Promises of Grace or Pardon to Penitent Sinners, and of the Gracious Assistance of the Holy Spirit to enable Men to perform the Duties of the said Gospel; which Duties contain the Substance or True real Holiness of the Things prefigur'd or signify'd by the Types of the Law. 18 No one that is a Creature, whether Man or Angel, has seen God at any time in such a manner, as thereby to be Let into, or to be Able to Discover, these Gracious Designs of God: The Only begotten Son, who as such is Himself also Very God, and who is in the Bosom of the Father, i. e. most intimately United to the Father, so as to know all the Will and Purposes of God, he has declar'd the Will and Purposes of Him, i. e. of God unto us, more Fully than ever they were declar'd Afore.

19 And this is the Witness of John Baptist, which he gave concerning Jesus Another time, when the Jews sent Priests and Levites from Jerusalem, to ask him, Who art thou? 20 And he confess'd, and deny'd not; but confess'd, I am not the Christ. 21 And they ask'd him, What then? Art thou Elias? And he says, I am not. Art thou that other Prophet of whom Moses speaks Deut. 18. 15, 18, 19. or (c) any other of the Old Prophets besides Elias? And he answer'd, No. 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us: what sayst thou of thy self? 23 He said, I am the Person foretold in these Words of the Holy Scriptures, The Voice (d) of one crying in the Wilderness, Make straight the way of the Lord, as said the Prophet Esaias. 24 And they which were sent were of the Pharisees. 25 And they ask'd him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? 26 John answer'd them, saying, I baptize (e) with Water: but there stands One among you at this present time and place, whom ye know not, who shall baptize you with the Holy Ghost and with Fire. 27 He it is, who (as I have said Afore, v. 15.) coming after me, is preferr'd before me; whose

V.
Another Instance
of the same.

ANNOTATIONS.

(c) Compare Matt. 16. 14. Mark 6. 15. and 8. 28. Luke 9. 8, 19. Agreeably to this latter Interpretation it is observ'd in the Margin of our Great English Bible, that *ἄνθρωπος* may denote only A Prophet, viz. of Old.

(d) See my Paraph. on Matt. 3. 3.

(e) See my Paraph. on Matt. 3. 11.

TEXT.

TRANSLATION.

γονεν· ἔ ἐγὼ ἔκ εἰμι ἄξιος ἵνα λύσω
αὐτῷ τὸ ἱμάτιον ἔ ὑποδήματός. 28 Ταῦ-
τα ἐν Βηθαβαρᾷ ἐγένετο πέραν τῆς Ιορ-
δάνης, ὅπου ὁ Ἰωάννης βαπτίζειν.

29 Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν
Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει·
Ἰδοὺ ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἵρων τὴν ἁμαρτίαν
τοῦ κόσμου. 30 Οὗτός ἐστι πρὶν ἔ ἐγὼ

εἶπον· Οὐκ ἔρχεται ἄνθρωπος, ὃς ἐμ-
προσθεν μου γέγονεν· ὅτι πρῶτός μου ἦν.

31 Καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα
φανερῶθῃ τῷ Ἰσραὴλ, διὰ τούτου ἦλθον
ἐγὼ εἰς τὴν ὕδατι βαπτίζειν. 32 Καὶ

ἐμαρτύρησεν Ἰωάννης, λέγων· Οἱ πε-
ντήκοντα τὸ πνεῦμα καταβῆναι ὡσεὶ
περιστερὰν ἐξ οὐρανοῦ, καὶ ἐμεινεν ἐπ' αὐ-
τόν. 33 Καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ'

ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖ-
νός μοι εἶπεν· Εἰς τὸν ὅν ἂν ἴδῃς τὸ πνεῦ-
μα καταβῆναι καὶ μένον ἐπ' αὐτόν, ἐ-

στὸς ἐστὶν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

34 Καὶ γὰρ εἶδρακα, καὶ μεμαρτύρηκα
ὅτι ὁ υἱὸς τοῦ Θεοῦ.

35 Τῇ ἐπαύριον πάλιν εἰσῆκει ὁ
Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐ-
τοῦ δύο. 36 Καὶ ἐμβλέψας τῷ Ἰη-
σοῦ περιπατῶντι, λέγει· Ἰδοὺ ὁ ἀμνὸς

τοῦ Θεοῦ. 37 Καὶ ἤκουσαν αὐτοῦ οἱ
δύο μαθηταὶ λαλῶντες, καὶ ἠκολού-

θησαν τῷ Ἰησοῦ.

me; whose shoes latchet I am
not worthy to unloose.

28 These things were done
in Bethabara beyond Jor-
dan, where John was baptiz-
ing.

29 The next day John seeth
Jesus coming unto him, and
saith, Behold the Lamb of God,
which taketh away the sin of
the world.

30 This is he of whom I
said, After me cometh a man,
which is preferred before me:
for he was before me.

31 And I knew him not:
but that he should be made
manifest to Israel, therefore am
I come baptizing with water.

32 And John bare * witness,
saying, I saw the Spirit de-
scending from heaven like a
dove, and it abode upon him.

33 And I knew him not:
but he that sent me to baptize
with water, the same said unto
me, Upon whom thou shalt see
the Spirit descending and re-
maining on him, the same is
he which baptizeth with the
Holy Ghost.

34 And I saw, and bare
* witness that this is the Son of
God.

35 Again, the next day
after, John stood, and two of
his disciples:

36 And looking upon Jesus
as he walk'd, he saith, Behold
the Lamb of God.

37 And the two disciples
heard him speak, and they fol-
low'd Jesus.

Shoes latchet I am not worthy to unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day John Baptist sees Jesus coming unto him, and says to *them about him*, Behold the Lamb of God, or *This is the Person typify'd by All the Sacrifices under the Law, and more especially by the Lamb slain and eaten yearly at the Passover in every Family or the like*, who takes away the Sin of the World, *i. e. who by the Sacrifice or Death of Himself shall make a Full, Perfect and Sufficient Expiation for the Sins of All Mankind.* 30 This also is He of whom I said *several times afore this* (as v. 15, 27.) After me comes a Man, which is preferr'd before me: for he was before me. 31 And I knew him not, *as to his Person, at first my self*: but that he should be made manifest to Israel by *most Unexceptionable Evidence in it self, to be no other than the so long promis'd and so much foretold Messias*, therefore am I come baptizing with Water unto Repentance; being sent by God to do this, in order to prepare Men for the more ready Acknowledging of This Person to be the said Messias, as by other Means, so particularly by the Witness I should bear concerning him. 32 And accordingly John bare this most Unexceptionable Witness of Him, saying, Not long since this Person came to me to be Baptiz'd, and presently after his Baptism, I saw the Spirit descending from Heaven like a Dove, and it abode upon him. 33 And I knew him not *as to his Person at first my self*: (as I said afore v. 31.) but He, *i. e. God* that sent me to baptize with Water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is He who is the Son of God (v. 34.) and the promis'd Messias, and as such baptizes with the Holy Ghost. 34 And I saw accordingly the Holy Spirit descending and remaining upon this Person, viz Jesus, and therefore I bare Witness, that this Person is the Son of God, who was to take our Human Nature upon him, and to be the Messias or Saviour of the World.

35 Again the next day after, John stood, and two of his Disciples *(viz. Andrew as appears from v. 40, and our Evangelist himself, as is very probably conjectur'd from his concealing the Name of the other; it being his constant method thro' this whole Gospel, not expressly to mention his Own Name: These two) stood with the Baptist.* 36 And looking upon Jesus as he walk'd, he says, Behold the Lamb of God. 37 And the two Disciples heard him Speak this; and they being dispos'd to become Disciples henceforward of Jesus, by what they had been taught of the Baptist concerning him, follow'd Jesus, *i. e. went after him as he walk'd along.*

TEXT.

TRANSLATION.

38 Στραφεὶς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθεῖν αὐτοῖς. 39 Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ. Ραββὶ (ὃ λέγει) ἑρμηνευόμενον, διδάσκαλε) πῦ μένεις; 40 Λέγει αὐτοῖς. Ἐρχεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον πῦ μόνει καὶ παρ' αὐτῷ ἔμειναν ἢ ἡμέραν ἐκείνην. ὥρα δὲ ἦν ὡς δεκάτη. 41 Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, εἷς ἐκ τῶν δύο τῶν ἀκολουθούντων αὐτῷ. 42 Εὐρίσκει ἑαυτοῦ τὸν ἀδελφὸν τῷ ἰδίῳ Σίμωνα, καὶ λέγει αὐτῷ. Εὐρήκαμεν τὸν Μεσσίαν, ὃ ἐστὶ μετερμηνευόμενον ὁ Χριστός. 43 Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. Ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς, εἶπε. Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννα. σὺ κληθήσῃ Κη-φας, ὃ ἑρμηνεύεται Πέτρος. 44 Τῇ ἐπαύριον ἠγγέλῃσεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν. καὶ εὐρίσκει Φίλιππον, καὶ λέγει αὐτῷ. Ἀκολούθη μοι.

38. Then Jesus turn'd, and saw them following, and saith unto them,

39 What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master) where dwellest thou?

40 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

41 One of the two which heard John *speake*, and follow'd him, was Andrew, Simon Peter's brother.

42 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

43 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be call'd Cephas, which is by interpretation, * Peter.

44 The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

45 H

ANNOTATIONS.

V. 42. † The Alex. and some other MSS. as also Vulgar Latin, Syriack, Arabick, and Ethiopick Versions, and Theophylact, and Nonnus read *αὐτῷ*. But the Common Reading is most probably the True Original Reading, because there is an Obvious Reason why *αὐτῷ* should be chang'd into *αὐτῷ*, as referring to Simon Peter, and agreeing to the more Common way of Speaking in that Case; which *αὐτῷ* does not, and therefore was not chang'd from *αὐτῷ*, but was the Original Reading: the Evangelist hereby denoting, not that Andrew found Simon his brother *First* or *before* any Other of his Friends; but that Andrew *First* or *before* John (the other Disciple whose name is conceal'd) found Simon.

(ee) So Chap. 4. 25. *Messias, who is call'd Christ.*

(f) See *Matth.* 16. 18.

(g) For

PARAPHRASE.

SECTION II.

Containing such Particulars, as are related by St John, From CHRIST'S very First entring upon his Ministry, even before the Imprisonment of the Baptist, To the Passover next ensuing, which was in the thirty first year of CHRIST'S Life, but A. D. 29. These Particulars take up Chap. I. 38 — II. 12. and are Wholly pass'd over by all the other three Evangelists.

38 Then Jesus turn'd, and saw them following, and saith unto them, 39 What seek ye? They said unto him, Rabbi, which is to say, being interpreted, Master) where dwellest thou, or what house art thou at, during thy stay here in Bethabara? 40 He says unto them, Come and see. They came and saw where he dwelt, and abode with him all the rest of that Day; for it was about the Tenth hour, namely according to the Roman Account, used also here in England, and so it was about Ten in the Morning: During this Remainder of the Day, it is not to be doubted but the Two Disciples of the Baptist that thus follow'd Christ, having acquainted Him for what Reason they did so, viz. as being taught by the Baptist that He was the Messias or Christ, by whom therefore they desired to be further Instructed in their Duty to God, and to become henceforward Disciples to Him; hereupon our Blessed Saviour did give them such Instructions as he saw proper for them, and thereby farther, and beyond all Doubt, convinc'd them, that he was the Messias, as the Baptist had told them. 41 One of the Two which heard John speak, and follow'd him, was Andrew, Simon Peter's brother. 42 He first (i. e. before John the other Disciple whose name is conceal'd) finds his own brother Simon, who was likewise come to Bethabara to the Baptist, being without doubt a Disciple of the Baptist, as well as Andrew, and says unto him, We have found the Messias, which is, being interpreted, the Christ. 43 And he brought him to Jesus. And when Jesus beheld him, foreknowing what an Eminent Minister of the Gospel he should hereafter become, he said, Thou art now known by the Name of Simon the Son of Jona: Thou shalt be call'd, and better known hereafter, by the name of Cephas, which is by interpretation, in the Greek Tongue wherein St John writ this Gospel (ee) Peter; Both names in their respective Tongues signifying the same as a (f) Rock in our English Tongue. And Jesus having thus now got three Disciples, viz. Andrew and Peter, and the Other Disciple who came to him at the first with Andrew, and who was in all probability (as has been afore v. 35. observ'd) John himself who writ this Gospel; therefore the very First Beginning of Christ's Ministry is to be dated from hence.

44 The day following Jesus would go forth from Bethabara into Galilee, and findeth Philip, and says unto him, Follow me. 45 Now Philip

I.
Andrew and John
and Peter become
Disciples of
Christ;

II.
As do's also Phi-

TEXT.

TRANSLATION.

45 Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδα,
ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρος.

46 Εἰεῖπεν Φίλιππος τῷ Ναθα-
ναήλ, καὶ λέγει αὐτῷ. Οὐκ ἔγραψε
Μωσὴς ἐν τῷ νόμῳ καὶ οἱ προφῆται,
εὐρήκαμεν Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ
τὸν ἀπὸ Ναζαρέθ. 47 Καὶ εἶπεν
αὐτῷ Ναθαναήλ. Ἐκ Ναζαρέθ δύ-
ναται τι ἀγαθὸν εἶναι; Λέγει αὐτῷ
Φίλιππος. Ἐρχεσθὺ ἰδε. 48 Εἶ-
δεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχό-
μενον πρὸς αὐτὸν, καὶ λέγει πρὸς αὐ-
τῷ. Ἰδε ἀληθὴς Ἰσραηλίτης, ἐν ᾧ
δόλος οὐκ ἔστι. 49 Λέγει αὐτῷ
Ναθαναήλ. Πόθεν με γινώσκεις; Α-
πεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτῷ.
Πρὸς τὸν σὺ Φίλιππον φωνῆσαι, ὅντα
ὑπὸ τὴν συκῆν, εἶδόν σε. 50 Απε-
κρίθη Ναθαναήλ, καὶ λέγει αὐτῷ.
Ραββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ
βασιλεὺς τοῦ Ἰσραήλ. 51 Απεκρί-
θη Ἰησοῦς καὶ εἶπεν αὐτῷ. Ὅτι εἶπον
σοι. Εἶδέν σε ὑποκάτω τῆς συκῆς,
πιστεύεις; μείζων τούτων ἔστι. 52 Καὶ
λέγει αὐτῷ. Ἀμὴν ἀμὴν λέγω ὑμῖν.

45 Now Philip was of Beth-
saida, the city of Andrew and
Peter.

46 Philip findeth Nathanael,
and saith unto him, We have
found him of whom Moses in
the law and the prophets did
write, Jesus of Nazareth the
son of Joseph.

47 And Nathanael said un-
to him, Can there any good
thing come out of Nazareth?
Philip saith unto him, Come
and see.

48 Jesus saw Nathanael
coming to him, and saith of
him, Behold an Israelite in-
deed, in whom is no guile.

49 Nathanael saith unto
him, Whence knowest thou
me? Jesus answer'd and said
unto him, Before that Philip
call'd thee, when thou wast un-
der the fig-tree, I saw thee.

50 Nathanael answer'd and
saith unto him, Rabbi, thou art
the Son of God, thou art the
King of Israel.

51 Jesus answer'd and said
unto him, Because I said unto
thee, I saw thee under the fig-
tree, believest thou? thou shalt
see greater things than these.

52 And he saith unto him,
Verily verily I say unto you,

ΑΠ

ANNOTATIONS.

(g) For it appears from the history of the other Gospels, that when Jesus began the more Publick part of his Ministry, viz. after the Imprisonment of the Baptist, He had no Disciple then attending him; but *Andrew*, and *Peter*, and *John* were following their Own Trade, as *Matth.* 4. 18, &c.

(h) For *Nathanael* is mention'd *John* 21. 2. with *Peter*, and *Thomas*, and our Evangelist *John*, and his brother *James*; so that it may be reasonably infer'd thence,

P A R A P H R A S E.

Philip was of Bethsaida, the City of Andrew and Peter: *Which our Evangelist seems to take Notice of in order to hint unto us, How Philip was made a Disciple of Christ; Namely, it is probable that Andrew and Peter (with John) being become Disciples of Christ at Bethabara, when Christ went thence, went along with him into Galilee, their Own Country, and there met with their Townsman Philip, whom they presently acquainted with their Happiness in having found themselves the Messias, and forthwith brought Philip to Jesus; who knowing the Good Disposition of his Heart, and not Unlikely having had some Discourse with him whereby he further confirm'd him, that He was the Messias, order'd him to become his Follower for the (g) present, which accordingly Philip readily did; and not only so, but withal becomes Instrumental to the bringing of another Disciple to Christ.*

46 For Philip finds Nathanael, who is very probably thought to have been the same, that was otherwise call'd (h) Bartholomew; and says unto him, We have found Him, i. e. the Messias, of whom Moses in the Law and the Prophets did write: for we are fully convinc'd that Jesus of Nazareth the Son of Joseph is the said Messias. 47 And Nathanael knowing that the Messias was to be born at Bethlehem, and being withal some how prejudic'd with an Ill notion of Nazareth, said unto him, Can there any Good thing or Person, especially the Messias, come out of Nazareth? Philip saith unto him, Come and see. 48 Jesus saw Nathanael coming to him, and says of him to them that were present, and in Nathanael's own Hearing, Behold, here comes an Israelite indeed, i. e. One who is truly (i) of the Israel of God, i. e. in whom is no Guile or Hypocrisy, but a Sincere Desire to know and do the Will of God. 49 Nathanael says unto him, Whence knowest thou so much of Me, since I dare say you never saw me Afore? Jesus answer'd and said unto him, Before that Philip call'd thee, when thou wast under the Fig-tree, I saw thee: and therefore as This is sufficient to shew you, how much you were mistaken in thinking I had never seen you Afore; so from hence you may easily infer, that I may also Know you thoroughly. 50 Nathanael answer'd and saith unto him, Rabbi, I am satisfy'd by what thou hast already said, that thou art the Son of God, thou art the King of Israel, i. e. in one word, the Messias. 51 Jesus answer'd and said, Because I said unto thee, I saw thee under the Fig-tree, believest thou me to be the Messias? Thou shalt see Greater things than these, to convince or confirm thee further in the said Belief. 52 And he says unto him, Verily verily I say unto you my Disciples here present, that Hereafter you shall

III.
And Nathanael
or Bartholomew.

A N N O T A T I O N S.

thence, that he was one of the Twelve Apostles; and if so, it could be no other so probably as Bartholomew.

(i) See Gal. 6. 16. and my Paraphrase thereon.

TEXT.

TRANSLATION.

Ἀπ' ἄρτι ὄψεσθε τὸ ὕψος ἀνεωρόμενα, καὶ
τὰς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ
καταβαίνοντας ἐπὶ τῷ υἱῷ τοῦ ἀνθρώπου.

Κεφ. Β'. Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς
Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰη-
σοῦ ἐκεῖ. 2 Ἐκλήθη δὲ καὶ ὁ Ἰη-
σοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν
γάμον. 3 Καὶ ὑπερήσαντο οἶνον,
λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐ-
τόν· Οἶνον οὐκ ἔχουσιν. 4 Λέγει
αὐτῇ ὁ Ἰησοῦς· Τί ἐμοὶ καὶ σοί,
γυνὴ; ἔγωγε οὐκ ἔχω ὥρα μου. 5 Λέ-
γει ἡ μήτηρ αὐτοῦ τοῖς ἀσκίτοις·
Ὅ, πᾶν ἃ λέγει ὑμῖν ποιήσατε. 6 Ἦσαν δὲ
ἐκεῖ ὕδρια λίθινα ἕξ, κείμενα κατὰ τὸν
καθαρισμὸν τῶν Ἰουδαίων, χωρεῦσαι ἀνὰ
μετρηταῖς δύο ἢ τρεῖς. 7 Λέγει αὐτοῖς ὁ Ἰη-
σοῦς· Γεμίσατε τὰς ὑδρίας ὕδα-
τι. Καὶ ἐγέμισαν αὐταῖς ἕως ἁπλῆς.
8 Παύλιν λέγει αὐτοῖς· Ἀντλήσατε
νῦν, καὶ φέρετε πρὸς ἀρχιτεκλίνον.
Καὶ ἤνεγκαν. 9 Ὡς δὲ ἐγεύσατο
ὁ ἀρχιτεκλίνων τὸ ὕδωρ οἶνον γε-
γεννημένον, (καὶ οὐκ ᾔδει πόθεν
ᾔσθιν· οἱ δὲ ἀσκίτοι οὐκ ᾔδεισαν οἱ
ἠντληκότες τὸ ὕδωρ) φωνεῖ τὸν νομ-
φίον ὁ ἀρχιτεκλίνων, 10 καὶ
λέγει αὐτῷ· Πᾶς ἀνθρώπος πρῶ-

Hereafter you shall see heaven
open, and the angels of God
ascending and descending upon
the Son of man.

Chap. II.

And the third day there was
a marriage in Cana of Galilee;
and the mother of Jesus was
there.

2 And both Jesus was * in-
vited, and his disciples, to the
marriage.

3 And when they wanted
wine, the mother of Jesus saith
unto him, They have no wine.

4 Jesus saith unto her, Wo-
man, what have I to do with
thee? mine hour is not yet
come.

5 His mother saith unto the
servants, Whatsoever he saith
unto you, do it.

6 And there were set there
six water-pots of stone, after
the manner of the * washing of
the Jews, containing two or
three firkins apiece.

7 Jesus saith unto them, Fill
the water-pots with water. And
they fill'd them up to the brim.

8 And he saith unto them,
Draw out now, and * carry
unto the governor of the feast.
And they * carry'd it.

9 When the governor of the
feast had tasted the water that
was made wine, and knew not
whence it was, (but the ser-
vants which drew the water
knew) the governor of the feast
call'd the bridegroom,

10 And saith unto him, E-
very man at the beginning

TEXT.

TRANSLATION.

τον πιν χαλὸν οἶνον πῖθησι, καὶ ὅ- doth set forth good wine; and
ται μεθυσῶσι, τότε τὸν ἐλάσω then that which is worse: but
οὐ

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see Heaven open, and the Angels of God ascending and descending upon or unto the Son of Man, or on his Account, and at his Command; which was literally verifys'd at his Agony in the Garden, and at his Resurrection, and Ascension; not to add the Deliverance of Peter out of Prison by an Angel, and the like.

Chap. II. And the third day, from the time that there pass'd, between Jesus and Nathanael, what is related in the end of the foregoing Chapter, there was a Marriage in Cana of Galilee; and the Mother of Jesus was there. 2 And both Jesus was invited, and his Disciples afore-mention'd in Chap. I. namely, All or Some of them, to the Marriage. 3 And when, by reason (as is probable) of the Company being bigger than was expected, at length they wanted Wine, the Mother of Jesus knowing him (as is probable) to have, before his Entering on his Ministry, exerted sometimes his Divine Power to relieve the private Wants of his Friends, privately says unto him, They have no Wine left; intimating her Desire that He would Miraculously help her Friends in this their Exigency. 4 Jesus says unto her, Woman, what have I to do with thee in this respect? i. e. It is not proper for you, tho' my Mother, to direct me any wise in things relating to the Exerting of my Divine Power: My hour, or the proper Season for to do this by performing Miracles, is not yet come; nor is the matter you are so much concern'd about, of such moment as to deserve a Miracle. However, since you have mention'd it, and intimated your Desire to me, I shall for this once Not refuse to gratify you. 5 His Mother saith unto the Servants, Whatsoever he saith unto you, do it. 6 And there were set there six Water-pots or Cisterns of Stone, after or in compliance with the manner of the Washing of the Jews, viz. of their Washing their Hands before they eat, and also their Cups before they use them, and the like, containing two or three firkins apiece. 7 Jesus says unto them, viz. the Servants (as v. 5.) Fill the Water-pots with Water. And they fill'd them up to the brim. 8 And he says unto them, Draw out now, and carry what you draw to the Governor, i. e. chief Director or Manager of the Feast: and they carry'd it. 9 When the Governor of the Feast had tasted the Water that was made Wine, and knew not whence it was, (but the Servants which drew the Water knew) the Governor of the Feast call'd the Bridegroom, 10 and says unto him, Every man that makes a Feast, at the Beginning thereof do's usually set forth or give the Company Good wine, or the Best he has; and when Men, i. e. the Company have well drunk, then that which is Worse: but thou

IV.

Christ turns Water into Wine at Cana in Galilee.

TEXT.

TRANSLATION.

σύ τετήρηκας τὸ καλὸν οἶνον ἕως ἄρτι.

thou hast kept the good wine until now.

11 Ταύτῃ ἐποίησε ὁ ἄρχι τὸ σημεῖον ὁ Ἰησοῦς ἐν Κανᾷ τῆ Γαλιλαίας, καὶ ἐφανερώσε τὸ δόξαν αὐτοῦ· καὶ ὅτι-
 στευθ' εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believ'd on him.

12 Μετὰ τούτο κατέβη εἰς Κα-
 παρναὺμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ
 ἀδελφοὶ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ·
 καὶ ἐκεῖ ἔμειναν ἕξι πολλὰς ἡμέρας.

12 After this, he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continu'd there not many days.

13 Καὶ ἐγγὺς ἦν τὸ πάσχα τὸ 18-
 δαίον, καὶ ἀνέβη εἰς Ἱερουσόλυμα ὁ Ἰη-
 σοῦς.

13 And the Jews passover was at hand, and Jesus went up to Jerusalem,

14 Καὶ εὗρεν ἐν τῷ ἱερῷ τὰς
 πωλῶντας βόας καὶ τρέβατα καὶ πει-
 σιράς, καὶ τὰς κερματισὰς καθιδύνας.

14 And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting:

15 Καὶ ποιήσας φραγέλλιον ἐκ χοινίων,
 πάντας ἔξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε
 τρέβατα καὶ τὰς βόας καὶ τῶν κολ-
 λυσιγῶν ἔξέχεε τὸ κέρμα, καὶ ταῖς
 τραπέζαις ἀνέσρεψε.

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and pour'd out the changers money, and overthrew the tables:

16 Καὶ τοῖς
 ταῖς πεισιτεράς πωλῶσιν εἶπεν· Ἀρα-
 τε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸ οἶκον
 τοῦ πατρὸς μου οἶκον ἐμπορείᾳ. 17 Ἐμ-
 νήσθη δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γε-
 γραμμένον ὅστιν· Ὁ ζῆλος τοῦ οἴκου
 σου κατέφαγέ με.

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

18 Ἀπεκρίθη δὲ ἐν οἱ Ἰουδαῖοι, καὶ
 εἶπον αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν,
 ὅτι ταῦτα ποιεῖς; 19 Ἀπεκρίθη ὁ
 Ἰησοῦς καὶ εἶπεν αὐτοῖς· Λύσατε τὸ ναὸν

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 Then answer'd the Jews, and said unto him, What sign shewest thou unto us, seeing that thou dost these things?

19 Jesus answer'd and said unto them, Destroy this tem-

PARAPHRASE.

halt kept the Good, *i. e.* Best Wine until now. 11 This Beginning or First of his Miracles, which he wrought after his Entering upon his Ministry and in Publick Company, did Jesus in Cana of Galilee; and thereby manifested forth his Divine Power and Glory; and his Disciples, that were present at the Feast, hereupon believ'd on him the More.

12 After this, he went down to Capernaum, He, and his Mother, and his Brethren, *viz.* (k) James and Joses, and Simon and Jude, and his Disciples aforementioned, *viz.* Peter, Andrew, John, Philip and Nathanael; and they continu'd there not many days, Jesus going up to Jerusalem to the Passover which was at hand, as St John informs us in the following Verse.

V.
He comes to
Capernaum.

SECTION III.

Containing such Particulars as were taken Notice of by St John, From the Passover that was in the thirty first year of CHRIST's Life, or A. D. 29, To the Passover next ensuing, *viz.* in the thirty second year of CHRIST's Life, or A. D. 30. Which Particulars take up Chap. II. 13 — IV. ult. and are All pass'd over by the Three former Evangelists.

13 And the Jews Passover was at hand, and Jesus went up to Jerusalem, 14 and found in the Temple those that sold Oxen, (l) and Sheep, and Doves, and the Changers of Money, sitting: 15 And when he had made a Scourge of small Cords, he drove them all out of the Temple, and the Sheep and the Oxen; and poured out the Changers Money, and overthrew the Tables: 16 And said unto them that sold Doves, and the other things aforementioned, Take these things hence; make not my Father's House, which was design'd to be an House of Prayer, or Place of God's Worship, an House of Merchandize. 17 And his Disciples seeing this his Zeal for God's House, and the great Danger he expos'd himself to in thus turning out thence the Traders, remember'd that it was written in Psal. 69. 10. (which Psalm was probably understood by the Jews themselves to relate great part of it to the Messias) The Zeal of thine House has eaten me up, *i. e.* has so influenc'd me, as to make me to expose my self to the Devouring Malice of the Wicked, in order to make them shew to thy House the Honour due thereto. And hereby his Disciples were still more confirm'd in their Belief of him as the Messias.

I.
Christ go's up
to Jerusalem to
the Passover, and
turns the Traders
out of the Temple.

18 Then answer'd the Jews, and said unto him, What Sign or Proof shewest thou unto us, seeing that thou dost these things, that thou hast Authority from God, as a Prophet, to do them? 19 Jesus answer'd and said unto them, You shall in due time destroy this living Temple of mine, meaning (and probably clapping his Hand to his Body, to signify that he

II.
Christ foretells
his Death and
Resurrection, un-
der the Figure of
destroying and
building again a
Temple.

(k) See Matt. 13. 55. and my Note thereon.

(l) Read my Paraph. on Matt. 21. 12.

TEXT.

TRANSLATION.

τῶν, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐ-
τόν. 20 Εἶπον οὖν οἱ Ἰουδαῖοι· Τεσ-
σεράκοντα καὶ ἕξ ἔτεσιν ὠκοδομήθη ὁ
ναὸς ὁτοῦτος, καὶ σὺ εἶ τρισὶν ἡμέραις
ἐγερῆς αὐτόν; 21 Εκείνος δὲ ἔλεγε
ὡς ὅτι ὁ ναὸς ὁ σῶματός αὐτοῦ. 22 Ὅτε
οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ
μαθηταὶ αὐτοῦ ὅτι τῷτο ἔλεγον αὐτοῖς·
καὶ ὁπίστευσαν τῇ γραφῇ, καὶ τῷ λό-
γῳ ὃν εἶπεν ὁ Ἰησοῦς.

23 Ὡς δὲ ἦν ἐν Ἱεροσολύμοις ἐν τῷ
πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ὁπίστευσεν
ἐν τῷ ὀνόματι αὐτοῦ, ἰωρῶντες αὐτοῦ τὰ ση-
μεῖα ἃ ἐποίει. 24 Αὐτὸς δὲ ὁ Ἰησοῦς
ὅτι ὁπίστευσεν αὐτὸν αὐτοῖς, διὰ τὸ αὐ-
τὸν γινώσκειν πάντας. 25 καὶ ὅτι ὁ
Χρῆστος εἶχεν ἵνα τις μαρτυρήσῃ ὡς
ὅτι ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν
ἐν τῷ ἀνθρώπῳ.

Κεφ. γ'. Ἦν δὲ ἄνθρωπος ἐκ τῶν
Φαρισαίων, Νικόδημος ὀνόματι αὐτοῦ, ἄρ-
χων τῶν Ἰουδαίων. 2 Οὗτος ἦλθε ὡς
τῷ Ἰησοῦν νυκτός, καὶ εἶπεν αὐτοῦ· Ραββί,
οἶδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδά-
σκαλος· ὅτι οὐδεὶς γὰρ ταῦτα τὰ σημεῖα
δυνάτῃ ποιεῖν ἢ σὺ ποιεῖς, ἐὰν μὴ ὁ
Θεὸς μετ' αὐτοῦ. 3 Απεκρίθη ὁ Ἰησοῦς
καὶ εἶπεν αὐτοῦ· Ἀμὲν ἀμὲν λέγω σοι,
ἐὰν μὴ τις γεννηθῇ ἄνωθεν, ὁ δυνά-
ται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ.

ple, and in three days I will
raise it up.

20 Then said the Jews, For-
ty and six years *has this tem-
ple been building, and wilt
thou rear it up in three days?

21 But he spake of the tem-
ple of his body.

22 When therefore he was
risen from the dead, his disci-
ples remembered that he had
said this unto them: and they
believ'd the scripture, and the
word which Jesus had said.

23 Now when he was in
Jerusalem at the passover,
in the feast * time, many
believ'd in his name, when
they saw the miracles which
he did.

24 But Jesus did not com-
mit himself unto them, be-
cause he knew all men,

25 And needed not that any
should testify of man: for he
knew what was in man.

Chap. III.

There was a man of the Pha-
risees, nam'd Nicodemus, a ru-
ler of the Jews:

2 The same came to Jesus
by night, and said unto him,
Rabbi, we know that thou art
a teacher come from God: for
no man can do these miracles
that thou doest, except God be
with him.

3 Jesus answer'd and said
unto him, Verily verily I say
unto thee, Except a man be
born again, he cannot see the
kingdom of God.

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meant) his Body, and in three days I will raise it up to Life again, and then and thereby give you an Undeniable Sign or Proof, that I have Authority to do what I have done in turning you out of the Temple. 20 Then said the Jews, (having not observ'd how he clapp'd his hand to his Body, when he said, Destroy this Temple; or at least not understanding what he meant either by so Doing or the Words he spoke, but thinking after all he spoke of the Temple of Jerusalem where they were) Forty and six years has this Temple been Building, and wilt thou rear it up in three days? 21 But he spake what he said (v. 19.) of the Temple of his Body, not of the Temple of Jerusalem. 22 When therefore he was risen from the Dead, his Disciples remember'd that he had said this unto them, i. e. to the Jews: and they thereupon more firmly believ'd the Truth of the Scripture, and the foremention'd words which Jesus had said, foretelling such his Resurrection, as being fully Verify'd by his being Actually rais'd from the Dead.

23 Now when he was in Jerusalem at the Passover, in or during the Feast time, Many believ'd in his Name, when they saw the Miracles which he did. 24 But Jesus did not commit or trust himself to them, because he knew the Hearts of All men; 25 and needed not that any others should come and testify or acquaint him with the Deceitfulness of Man; for he knew thoroughly by his own Divine Omniscience, what Wickedness and Treachery was in Man: and hereby he particularly knew, that Several of the Many that profess'd to Believe in him, (as is mention'd v. 23.) did not do it on True and Solid Principles; and therefore would quickly renounce their Faith, when they were like to come into any Danger on that Account; and would not Stick to deliver him up to the Will and Malice of the Chief Priests, and others of the Great Sanhedrin: for which Reason, he did not commit himself (as is said v. 23.) or trust himself with them so Far, as to put it into their Power to deliver him to his Enemies, forasmuch as his Hour or the Time of his Suffering was not yet come.

III.
Many profess to believe in Jesus, but not sincerely.

Chap. III. Now among them that believ'd in Jesus at this Feast, there was a man of the Pharisees, nam'd Nicodemus, a Ruler of the Jews, i. e. One of their Great Sanhedrin or Supream Court. 2 The same, tho' he was not yet so Stanch or Stout a Believer, as to dare openly to profess himself Such, yet was a Sincere Honest man, and consequently One to whom Christ knew he could commit himself safely, and let know where he might come to him by night; who accordingly came to Jesus by night, and said unto him, Rabbi, We know, i. e. I as well as several others are convinc'd, that Thou art a Teacher come from God: for no Man can do those Miracles that Thou dost, except God be with Him. I am therefore now come unto Thee, desiring to be instructed Fully, what I must do to inherit the Kingdom of God. 3 Jesus answer'd and said unto him, Verily verily I say unto thee, Except a Man be born again, he cannot see

IV.
Christ's Discourse with Nicodemus.

TEXT.

TRANSLATION.

4 Λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύνα) ἄνθρωπος γεννηθῆναι γέρον ὢν; μὴ δύνα) εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρου εἰσελθεῖν καὶ γεννηθῆναι; 5 Απεκρίθη ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐκ ὕδατος καὶ πνεύματος, οὐ δύνα) εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. 6 Τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σὰρξ ἐστὶ καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος, πνεῦμά ἐστι. 7 Μὴ θαυμάσης ὅτι εἶπόν σοι· Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. 8 Τὸ πνεῦμα ὅπου θέλει πνέει, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ πῶς ὑπάγει· ὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. 9 Απεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· Πῶς δύνα) ταῦτα γενέσθαι; 10 Απεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ δι-

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answer'd, Verily verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answer'd and said unto him, How can these things be?

10 Jesus answer'd and said unto him, Art thou a ma-

δασκαλ

PARAPHRASE.

see the Kingdom of God: intimating hereby, that as the Whole requir'd of a Man to fit him for the Kingdom of God might in short be denoted by his being Born again; so the Change to be made by any Man, in respect of his Corrupt Sinfull State of Nature, was to be no Less than what may be fitly styl'd his being Born again. 4 Nicodemus misunderstanding Jesus, as if he had meant Literally a Natural or Common Birth, says unto him, How can a Man be born when he is Old? can he enter the second time into his Mother's Womb, and be born? 5 Jesus answer'd, 'Tis so evident that a Man cannot be born again the way you mention, that 'tis strange you should think I could mean so: and it is so usual for you Jews to say of your Proselytes, when they are Baptiz'd, in Token of their becoming Such, that they are then New Born; that it is no less strange you should not rather think, that what I said of being Born again, was to be understood in a like Figurative Sense. Indeed Water-Baptism is a very Proper Rite for Initiating Proselytes, or Admitting them into your Church;

Church; and therefore I design the same Rite shall be retain'd for Admitting Persons into the Christian Church: What you Jews are to blame in, is this, that you rely Too much on this Outward Rite of Water-Baptism, which denotes only the Washing away of your Sins, and your Renouncing your former Evil course of Life; and neither do's nor can this Baptism of it self enable you to lead Holy Lives for the future, which yet is absolutely necessary to Salvation. Such Inward Spiritual Strength is to be receiv'd only by receiving the Holy Spirit; for which reason, such as being duly Qualify'd shall be admitted into the Christian Church by Baptism, shall, together with their Baptism, receive such a measure of the Holy Spirit, as shall enable them, if they will make use of it, to lead Holy Lives for the Future. Wherefore I say in short, Except a Man be Born of Water in Baptism, and thereby receives of the Spirit a New and Holy Principle of Life, by means whereof he shall actually live an Holy life, He cannot enter into the Kingdom of God. 6 That which is born of the Flesh, is Flesh, i. e. by being born of their Natural Parents Men can receive or partake of only Natural Strength and Abilities, such as can enable them to perform the Operations of a Natural Life; and therefore could Men be born never so often of their Natural Parents, it could avail them nothing to the fitting of them for the Happiness of a Supernatural and Heavenly Life: and that which is born of the Spirit, is Spirit, i. e. It is only from the Spirit of God, which Christians receive at their Baptism, that they receive Grace or such Spiritual Strength, as enables them to lead Spiritual or Holy Lives, and so to become fit for Spiritual and Eternal Happiness. 7 Marvel not that I said unto thee, Ye must have such a Change wrought in you by the Operation of the Holy Spirit, that ye may be fitly said to be Born again, and become New Creatures: for that such a great Change may be wrought by the Holy Spirit, tho' the said Spirit be Invisible, may be illustrated to you from Common Instances. 8 For instance, The Wind bloweth where it listeth; and altho' thou can'st not see it, yet thou hearest the Sound thereof, and often seest Great effects done thereby, but canst not tell whence it comes, and whither it goes: so is it with every one that is born of the Spirit; altho' no one can see the Spirit himself, nor discern how, by the Operation of the said Spirit, a Bad man is chang'd or converted to a Good man; yet the Change, when made, is as Great and as Manifest in respect to the Purposes of a Spiritual and Eternal Life, as is the Change made by a Man's Natural Birth, in respect to this his Natural and Mortal Life. 9 Nicodemus being used as a Jew to the Observance and Consideration of Outward and Visible Rites only or chiefly, could not readily apprehend this Discourse of our Saviour's concerning the Spiritual and Invisible Operations of the Holy Spirit, and the Spiritual and Inward Change wrought thereby in Men; and therefore answer'd and said unto him, How can these things be? 10 Jesus answer'd and said unto him, Art thou a Master of Israel, i. e.

TEXT.

TRANSLATION.

δάκαλ^ο τῷ Ἰσραὴλ, καὶ ταῦτα
 ἔ γνώσκεις; 11 Ἀμὲν ἀμὲν λέγω
 σοι, ὅτι ὁ οἶδα μὲν λαλοῦμεν, καὶ ὁ
 ἐώρακα μὲν μαρτυροῦμεν· καὶ ἡ μαρ-
 τυρίαν ἡμῶν ἔ λαμβάνετε. 12 Εἰ
 τὰ ὀπίγεια εἶπον ὑμῖν, καὶ ἔ πι-
 στύετε· πῶς, εἰάν εἶπω ὑμῖν τὰ ἐπυ-
 ράνια, πιστεύετε; 13 Καὶ ἔδειξ
 ἀναβέβηκεν εἰς τὸν ὕρανόν, εἰ μὴ
 ὁ ἐκ τῷ ὕρανο^ς καταβὰς, ὁ υἱὸς
 τῷ ἀνθρώπου ὁ ὢν ἐκ τῷ ὕρανο^ς.
 14 Καὶ καθὼς Μωσῆς ὑψώσε τὸν
 ὄφιν ἐκ τῇ ἐρήμῳ, ἔ πως ὑψωθήσεται
 δεῦ^{τε} ἡ υἱὸς ὁ ἀνθρώπου. 15 ἵνα πᾶς
 ὁ πιστεύων εἰς αὐτὸν, μὴ σπόληται,
 ἀλλ' ἔχη ζωὴν αἰώνιον. 16 Οὐ-
 τὼ^ς γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον,
 ὥστε ἡ υἱὸν αὐτοῦ τὸν μονογενῆ ἔδω-
 κεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν
 μὴ σπόληται, ἀλλ' ἔχη ζωὴν αἰ-
 ώνιον. 17 Οὐ γὰρ ἀπέστειλε ὁ Θεὸς ἡ
 υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ

ster of Israel, and knowest not
 these things?

11 Verily verily I say unto
 thee, We speak that we do
 know, and testify that we have
 seen; and ye receive not our
 witness.

12 If I have told you earth-
 ly things, and ye believe not,
 how shall ye believe, if I tell
 you of heavenly things?

13 * Namely, No man hath
 ascended up to heaven, but he
 that came down from heaven,
 even the Son of man which is
 in heaven.

14 And as Moses lifted up
 the Serpent in the wilderness,
 even so must the Son of man
 be lifted up:

15 That whosoever believ-
 eth in him, should not perish,
 but have eternal life.

16 For God so lov'd the
 world, that he gave his only
 begotten Son, that whosoever
 believeth in him, should not
 perish, but have everlasting
 life.

17 For God sent not his
 Son into the world to condemn

τοῦ

ANNOTATIONS.

(m) It has been long since observ'd by Learned men, that as the Hebrew ^ו is us'd in very many Senses in that Tongue; so in conformity the correspondent Greek καὶ is us'd in as large an Extent in the Hellenistical Writings, such as the Septuagint Version of the Old Testament, and the Books of the New Testament. Now as καὶ is, I think, best understood here to denote *Namely*, as ushering in an Instance of the *Heavenly things* mention'd in the foregoing Verse; so there are several more Instances of the same nature in this Gospel, Some Afore, as the Reader may have observ'd, and More after this.

(n) As the Devil seduc'd our First Parents in the Shape of a *Serpent*; so it pleas'd the Wisdom of God, when the Israelites murmur'd in the Wilderness, to send fiery *Serpents* to bite them, in order to teach them that their Murmurings
 pro-

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One of the Great Sanhedrin, or Supream Jewish Court, which has the Supream Direction in Religious matters, and knowest not these things? when there is nothing in them but what an Ordinary Jew might understand; forasmuch as he can't but know that you receive Proselytes into your Church by Baptizing them with Water, and then esteem them as New-born; and that there is a great deal said in the Holy Scripture of the Inward and Powerful Operations of the Holy Spirit, and more especially that the said Holy Spirit shall be plentifully communicated in the days of the Messias, in order to enable Men to live pure and Holy lives.

11 Verily verily I say unto thee, We speak that we do know certainly to be True, and testify that we have seen done by the Operation of the Holy Spirit in the Conversion of Men; and ye Jews receive not our Witness, or believe us not in what we say, altho' the Truth thereof is further confirm'd by the Miracles I work. 12 If I have told you herein nothing, but what may be illustrated from Earthly things, such as the Wind, v. 8, and your Own way of receiving Proselytes, and then giving them the Title of New-born Persons; how shall ye believe, if I tell you of Such Heavenly things, or more Sublime Mysteries, which can't be illustrated to you by any Familiar Instances or Common Comparisons.

13 (m) Namely, No Man has ascended up to Heaven, in order to be himself acquainted with the Purposes of God's Will, which are to be still made known to Men, and then to make known the same to Others; but on the contrary, He that was in Heaven before he existed as Man on Earth, and came down from Heaven to Earth, even the Son of man who is in Heaven at this very time in his Divine Nature, as he is on Earth in his Humane Nature, He Alone it is that knows Himself, and consequently can make known to Others All those Counsels of God relating to the Method of Man's Salvation, which remain to be Reveal'd. 14 And Another Sublime Truth fit to be made known to you, is that of my Crucifixion, and thereby Redeeming Mankind: Namely, as Moses lifted or set up on a Pole the brazen Serpent in the Wilderness, the Pole prefiguring the Cross of Christ, the Serpent denoting (n) the Old Serpent the Devil, and the setting the said Serpent on the Cross prefiguring Christ's Conquest over the Devil, and spoiling him of his Power, and triumphing over him on the Cross; even so must the Son of Man be lifted up on the Cross, or Crucify'd, in order to destroy the Works of the Devil; namely, 15 that whosoever believes in him, i. e. Christ, according to the True and Full signification of the Word Belief in Scripture, wherein it denotes not only a bare Faith, but also a Sincere Obedience to the Will of God, should not perish or be damn'd, but have Eternal Life or Happiness. 16 For God so greatly lov'd the World or Mankind, that he gave even his Only begotten Son, not only to become Man, but also to suffer Death, even the Death of the Cross; that whosoever believes in him, should not perish, but have Everlasting Life. 17 For God sent not his Son into the World, to

TEXT.

TRANSLATION.

τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. 18 Ὁ πιστεύων εἰς αὐτὸν, ὃ κρίνεται· ὁ δὲ μὴ πιστεύων, ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ. 19 Αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἡγάπησαν οἱ ἄνθρωποι μάλλον τὸ σκότος ἢ τὸ φῶς· ὡς ὅτι τοῖς ἔργοις αὐτῶν ταῖς ἐργαίαι. 20 Πᾶς ὃς ὁ φῶς ἀγαπᾷ, μισεῖ τὸ φῶς· καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ ταῖς ἐργαίαι αὐτοῦ. 21 Ὁ δὲ ποιεῖ τὴν ἀλήθειαν, ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ ταῖς ἐργαίαι, ὅτι ἐν Θεῷ εἰσι ἐργασμένα.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γαλιλαίαν καὶ ἐκεῖ διέτριβε μετὰ αὐτῶν, καὶ ἐβάπτισεν. 23 Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν, ἐξ ὧς καὶ Σαλείμ, ὅτι ὕδατα πολλὰ ἐκεῖ· καὶ πρὸς ἐκεῖνον καὶ ἐβαπτίζοντο. 24 Οὕτως ὁ Ἰωάννης βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

the world; but that the world thro' him might be sav'd.

18 He that believeth on him, is not condemn'd: but he that believeth not, is condemn'd already, because he hath not believ'd in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men lov'd darkness rather than light, because their deeds were evil.

20 For every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

21 But he that doth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 After these things came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptiz'd.

23 And John also was baptizing in Enon, near to Salim, because there was much water there: and they came, and were baptiz'd.

24 For John was not yet cast into prison.

25 Ἐγένετο

ANNOTATIONS.

proceeded from the same *Evil Spirit* that at first seduc'd Adam and Eve. And on their Address to God by Moses for a Remedy, God order'd the Image of a *Serpent* to be set on a Pole, to denote that tho' the *Devil* had caus'd them to Sin in Murmuring, and so had *bit* or *bruise'd* as it were *their Heels*; yet the *Devil's Power* should be One day *destroy'd* by the Death of Christ on the Cross, the *Seed of the Woman* that should *bruise his Head*, according to *Gen. 3. 15*. Compare also *Revel. 12. 9.* and *Coloss. 2. 15*. 'Tis very strange that any judicious Person should

think

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condemn the World or Men for their Sins already past, or to Encrease their Guilt, and so their Damnation, by their Refusing to believe in his Son; but that the World thro' him might be Sav'd. 18 He that believes on him, is not, or shall not be condemn'd: but he that believes not, is condemn'd already, namely, by the very Tenor of the Gospel Covenant now offer'd to Men, because he has not believ'd in the Name of the Only begotten Son of God; and the said Gospel do's condemn All such, or exclude them from Eternal Happiness. 19 And this is that which aggravates the Sin of Unbelievers, and so renders the Condemnation of them most just, viz. that the Gospel as a Light which plainly shews Men their Duty, and what they must do to be Sav'd, is come into the World; and such Men lov'd to continue in Darknes, or the Ignorance of their Duty, rather than to come to the Light of the Gospel by Embracing it, because they did not come to forsake their Deeds, or former Practices, which were Evil. 20 For every One that do's resolve to continue his Evil course of Life, hates the Light of the Gospel, neither comes to the Light thereof by embracing and considering it, lest his Evil Deeds should be reprov'd thereby in so plain and reasonable a manner, as that He could not but be Asham'd thereof, or at least terrify'd and disturb'd with the Fear of those Just and Dreadful Punishments, which are therein denounc'd against such Evil Deeds. 21 But he that do's obey the Will of God, and live as the Truth of the Gospel requires, willingly comes to the Light, or embraces the Gospel, that his Deeds may be made manifest to Himself, by comparing them with the Rules of the Gospel, that they are wrought in God, i. e. are agreeable to the Will of God, and consequently such as He may take Comfort in, and ground on them a Rational Hope of Everlasting Life, by the Gracious Terms of the Gospel. Such was the Divine Discourse which our Saviour had with Nicodemus: What Influence it had on him, our Evangelist has not told us; Only He takes Notice of him again Chap. 7. 50. and also that he assisted Joseph of Arimathea in the Burial of our Lord after his Crucifixion; which shews that He at the least still kept his Perswasion, that Christ was a Teacher come from God, as v. 2.

22 After these things came Jesus and his Disciples from Jerusalem, into some other part of the land of Judea, and there he tarry'd with them, and many others became his Disciples, and by his (o) Order were baptiz'd by some of his former Disciples. 23 And John the Baptist also was baptizing in Enon, near to Salim, because there was much Water there: and they, i. e. some of the People came to him, and were baptiz'd of him. 24 For John was not yet cast into Prison.

V.
Christ go's from
Jerusalem to
some other place
in Judea.

25 Then

A N N O T A T I O N S.

think our Saviour to be typify'd by a Serpent, which is so peculiarly appropriated in Scripture to denote the Devil.

(o) Compare Chap. 4. 2.

V. 25.

TEXT.

TRANSLATION.

25 Εγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ † Ἰουδαίου περὶ καθαιρμοῦ. 26 Καὶ ἦλθον πρὸς τὸν Ἰωάννην, καὶ εἶπον αὐτῷ· Ραββί, ὃς ἦν μετὰ σὺ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μαρτυρήσας, ἴδε, ὅπως βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν. 27 Απεκρίθη Ἰωάννης καὶ εἶπεν· Οὐ δύναται ἄνθρωπος λαμβάνειν ὅδεν, ἐὰν μὴ ἡ δεξιὰ τοῦ οὐρανοῦ ἐκ τῆς ὕδατος. 28 Αὐτοὶ οὖν μοι μαρτυρεῖτε ὅτι εἶπον· Οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν αὐτοῦ. 29 Ὁ ἔχων τὴν νύμφην, νυμφίος ὅστις· ὁ δὲ φίλος τῆς νυμφὸς ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει ἧς ἢ φωνῇ τῆς νυμφὸς. αὕτη ἐν ἡμεῖς ἢ ἐμὴ πεπλήρωται. 30 Εκείνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλατῶσαι. 31 Ὁ ἄνωθεν ἐρχόμενος, ἐπάνω πάντων ὅστις· ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ὅστις, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ

25 Then there arose a question between *some* of John's disciples and † a Jew, about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answer'd and said, A man can receive nothing, except it be given him from heaven.

28 Ye your selves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above, is above all: he that is of the earth, is earthly, and speaketh of the earth: he that

τῷ

ANNOTATIONS.

V. 25. † So it is read in Alex. and great Number of other MSS. as also in Syr. and Perf. Versions; and in Eusebius, Chrysostom, Theophylact, Euthym. and Nonnus. Indeed it is much more likely that *Ἰουδαίου* should be turn'd into *Ἰουδαίου*, than *Ἰουδαίου* into *Ἰουδαίου*; and therefore *Ἰουδαίου* seems to be the true Original Reading.

(p) See

25 Then there arose a Question or Dispute between some of John's Disciples and a Jew, about the Usefulness or Efficacy of John's Baptism to the Purifying of those that receiv'd it. For the Jews urg'd, that if the Baptism perform'd by John were of Sufficient Validity to Purify, then what need'd Any one to be baptiz'd with the Baptism of Christ? which yet John was so far from Opposing, as that he rather Own'd it to be Necessary. 26 And they, i. e. the Baptist's Disciples not being Able to answer this Objection, came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizes, and in comparison All men come to him, i. e. more a great deal come to him now to be Baptiz'd, than to you. 27 John answer'd and said, A man can duly receive nothing of Power or Authority, except it be given him from Heaven. 28 Ye your selves must bear me witness, that I said, I am not the Christ, but that I am sent before him to prepare his way, i. e. to dispose the People to receive and follow after him as their Chief Teacher and Guide. 29 You know that he that has the Chief and Only Right to the Bride, is the Bridegroom; but the Friend of the Bridegroom, who helps or is serviceable to him in Gaining the Bride, as he do's not pretend to the Right in Her which the Bridegroom has, so when he stands and hears him, viz. the Bridegroom prove Successful in addressing to, and winning the Affections of the Bride, he rejoices greatly because of the Bridegroom's Voice, or Address to the Bride, proving so Successful. And such is the Case between Christ and me: The Church of God is the Bride, and Christ is the Bridegroom; I am Only one sent to dispose as it were the said Bride to yield to the Addressee of the said Bridegroom, i. e. to dispose you of the Jewish Church or Nation to embrace the Gospel of Christ; and therefore as I am as it were the Friend of the said Bridegroom, so it is my Part as such to Rejoice that the People do come to Christ in such Numbers. This my Joy therefore is fulfill'd by what you tell me. 30 And I tell you further yet, He must increase more and more in the Number of his Disciples and Followers, but I must decrease still more and more as to the Number of my Followers; it being not only Suitable to my Office to give Place to Him, but also to the Dignity of his Nature or Person above mine. 31 He that comes from above, i. e. Heaven, where He was before he come into the World, and indeed from all Eternity, as being God as well as Man, you will readily acknowledge is Above All Men and other Creatures in Dignity; and such a One is Christ. He that is of meerly Humane Parents, who are originally out of the Earth, is Himself Earthly, or endu'd with no Better Faculties than belong to Humane Nature, and speaks of the Earth, i. e. consequently can of Himself teach no higher Doctrines or Truths, than such as Natural Reason can dictate to Him, and can by Revelation teach no Higher Doctrines than God is pleas'd to communicate unto him; and such were All the Prophets of Old, as well as my self at present:

VI.
A Dispute about
the Validity or Ef-
ficacy of John's
Baptism.

TEXT.

TRANSLATION.

τῷ ἔρανος ἐρχόμενος, ἵπνα πάν-
των ὅσιν. 32 Καὶ ὃ ἐώρακε καὶ

ἤκουσε, τοῦτο μαρτυρεῖ· καὶ τίς
μαρτυρεῖται αὐτοῦ ὁδοὺς λαμβάνει.

33 Ο λαβὼν αὐτοῦ τίς μαρτυρεῖται,
ἐσφραγίσεν ὅτι ὁ Θεὸς ἀληθὴς ὅστις.

34 Οἱ γὰρ ἀπέστειλεν ὁ Θεός, τὰ
ῥήματα τῷ Θεῷ λαλῶν· ὃ γὰρ ἐκ
μέτρος δίδωσιν ὁ Θεός τὸ πνεῦμα.

35 Ο πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ
πάντα δίδωκεν ἐν τῇ χειρὶ αὐτοῦ.

36 Ο πιστεύων εἰς τὸν υἱόν, ἔχει ζωὴν
αἰώνιον· ὃ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ
ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ
μένει ἐπ' αὐτόν.

Κεφ. Δ'. Ὡς οὖν ἔγνω ὁ Κύριος
ὅτι ἤκουσαν οἱ φαρισαῖοι, ὅτι Ἰησοῦς
πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει
ἢ Ἰωάννης, 2 (καίτοι γε Ἰησοῦς αὐ-
τὸς ἐκ ἐβάπτισεν, ἀλλ' οἱ μαθηταὶ
αὐτοῦ) 3 ἀφῆκε τὴν Ἰουδαίαν, καὶ
ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν.
4 Ἐδεῖ δὲ αὐτὸν διέρχουσαν διὰ τὴν
Σαμαρείαν. 5 Ἐρχεῖτο γὰρ εἰς πόλιν τὴν
Σαμαρείαν λεγομένην Σιχάρ, πλησίον
τοῦ χωρίου ὃ ἐδωκεν Ἰακώβ Ἰωσήφ τῷ
υἱῷ αὐτοῦ. 6 Ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰα-

cometh from heaven, is above
all.

32 And what he hath seen
and heard, that he testifieth;
and no man receiveth his tes-
timony.

33 He that hath receiv'd his
testimony, hath set to his seal,
that God is true.

34 For he whom God hath
sent, speaketh the words of
God: for God giveth not the
Spirit by measure unto him.

35 The Father loveth the
Son, and hath given all things
into his hand.

36 He that believeth on the
Son, hath everlasting life: and
he that believeth not the Son,
shall not see life; but the
wrath of God abideth on him.

Chap. IV.

When therefore the Lord
knew how the Pharisees had
heard that Jesus made and ba-
ptiz'd more disciples than
John,

2 (Tho' Jesus himself ba-
ptiz'd not, but his disciples)

3 He left Judea, and de-
parted again into Galilee.

4 And he must needs go
thro' Samaria.

5 Then cometh he to a city
of Samaria, which is call'd Sy-
char, near to the parcel of
ground that Jacob gave to his
son Joseph.

6 Now Jacob's well was

(p) See Coloss. 2. 3, 9.

(q) Gen. 48. 22.

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present: wherefore He, viz. Christ that comes from Heaven, as being God, is justly to be preferr'd above All the said Prophets and my self. 32 And hence it follows, that what he has seen and heard, i. e. what is most certainly True, That He testifys: and therefore so far am I from being Displeas'd that he has so many Followers, that I am on the contrary most heartily concern'd that he has no more, but that in Comparison of the Generality of the Unbelieving Jews, it may be said that No Man receives the Testimony, or the Doctrines which he teaches and testifys, to be Necessary to Salvation. 33 He that has receiv'd his testimony, has set to his Seal, i. e. As the chief manner among Men to testify their Assurance, is by setting their Seal to what they profess themselves to be Assur'd of; so such an One has in the highest manner testify'd his Assurance, that God is True; namely, As in making Good his Promise of sending the Messias, so also in that he would not suffer Delusions to be impos'd on Mankind, by giving such Power of Working Miracles to Any one, that was not what he profess'd Himself to be. 34 For if we will be guided by the Principles of Right Reason, which God has vouchsaf'd unto us for our Fundamental or Primary Guide, we can't doubt but He whom God has sent, in such an extraordinary manner as never Any Afore was sent in, speaks the Words of God: for God gives not the Spirit by measure, or under certain limitations unto him, as he has done to All others that were ever sent by him; but without any limitation, so as that in this Person, viz. Christ, (p) dwells the Fulness of the Godhead, or He has All Knowledge and other Perfections in Himself. 35 In short, the Father loves the Son, i. e. this Person Christ, and has given All things, and consequently All Power and Dominion, into his hand. 36 So that here is a plain and short Account of the Conditions, on which Mens Everlasting State will depend: He that believes on the Son, i. e. Christ, Embracing his Gospel, and living in Obedience thereto, has here on Earth a Sure Title to, and if he perseveres to the end of his Life here, shall actually enjoy Everlasting Life; and he that believes not Christ to be the Son of God, and consequently is not obedient to him or the Rules of his Gospel, shall not see Everlasting Life or Happiness; but the Wrath of God abideth on him for Ever, i. e. he shall be Damn'd eternally.

Chap. IV. When therefore the Lord knew, how the Pharisees had heard that Jesus made and baptiz'd more Disciples than John, 2 (tho' Jesus himself baptiz'd not, but his Disciples) 3 he left Judea, the better to avoid the malicious Designs of the Pharisees, or of the Great Sanhedrin or Council that was at Jerusalem, and which consisted chiefly of Persons that were then Pharisees; and departed again into Galilee. 4 And to go the Direct way, he must needs go thro' Samaria; this Country lying between Judea and Galilee. 5 Then comes he to a City of Samaria, which is call'd Sychar or Sychem, and it is near to the Parcel of ground that Jacob (q) on his Death-bed gave to his Son Joseph. 6 Now

VII.
Christ go's into
Samaria to Sychar
or Sychem.

TEXT.

TRANSLATION.

κώβ· ὁ οὖν Ἰησοῦς κεκοπιακὸς ἐκ τῆς ὁδοπορείας, ἐκαθίζετο ἔτις ἐπὶ τῇ πηγῇ. ὥρα ἦν ὥσει ἕκτη.

7 Ἐρχέται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πιεῖν. 8 (Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθει· εἰς τὴν πόλιν, ἵνα προφάσι ἀγοράσωσι.) 9 Λέγει οὖν αὐτῇ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ Ἰουδαῖος ὢν πρὸς ἐμὲ πιεῖν αὐτῆς, ἔστις γυναικὸς Σαμαρείτιδος; (ὅτι γὰρ οὐκ ἔχουσιν Ἰουδαῖοι Σαμαρείταις.) 10 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν δωρεάν τῆς Θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι· Δός μοι πιεῖν· σὺ ἂν ᾔτησας αὐτόν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. 11 Λέγει αὐτῇ ἡ γυνὴ· Κύριε, ἔπε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ὅτι βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; 12 Μὴ σὺ μείζων εἶ τῷ πατρὶς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ; 13 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τῆς ὕδατος τῆς τῆς, διψήσει πάλιν. 14 Ὃς δ' ἂν πίη ἐκ τῆς ὕδατος τῆς ἐγὼ δώσω αὐτῷ, ὃ μὴ διψήσει εἰς αἰῶνα. Ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ,

there. Jesus therefore being wearied with *his* journey, sat thus on the well: and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 For his disciples were gone away into the city to buy meat.

9 Then saith the woman of Samaria unto him, How is it that thou being a Jew askest drink of me, which am a woman of Samaria? (for the Jews have no dealings with the Samaritans.)

10 Jesus answer'd and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have ask'd of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us * this well, and drank thereof himself, and his children, and his cattle?

13 Jesus answer'd and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him,

TEXT.

TRANSLATION.

γενήσεται ἐν αὐτῷ πηλὴ ὕδα- shall be in him a well of water
 τος ἀλλομένου εἰς ζωὴν αἰώνιον. springing up into everlasting
 life.

15 Λέγει

PARAPHRASE.

Jacob's Well, so call'd as being at least suppos'd to have been digg'd by him, was there. Jesus therefore being wearied with his Journey, having travell'd (as seems probable) from Morning till about six in the Afternoon, sat thus wearied as he was, and without any thing at present to Refresh him, on the Well: and it was about the sixth hour, according to the Roman account which St John follows, and consequently it must be about six in the Afternoon, Christ being wearied with his Journey that day, as the Evangelist observes in the former part of the verse.

7 There comes a Woman of Samaria to draw Water: Jesus saith unto her, Give me to drink. 8 For his Disciples were gone away into the City to buy Meat. 9 Then says the Woman, knowing Jesus probably by his Speech or Garb to be a Jew, How is it that thou being a Jew askest Drink of me, who am a Woman of Samaria? (for, as the Evangelist here observes, the Difference between the Jews and Samaritans about matters of Religion, particularly as to what is mention'd below, v. 20, is such, that the Jews have no Dealings by way of Friendship or Civility, tho' in case of Necessity they would by way of Buying and Selling deal with the Samaritans; this being no more than what they would do with any Foreigners, even Heathens.) 10 Jesus answer'd and said unto her, If thou knewest the Gift, i. e. the Gracious Opportunity now given thee of God, to receive the Greatest Blessing that can be offer'd thee, and who it is that says to thee, Give me to drink; thou wouldst have ask'd of him, and he would have given thee Living water. 11 The Woman not understanding what Jesus meant by Living water, but taking the expression in the Sense in which it was commonly us'd among them, namely, to denote Fresh Running, or Spring water, such as was in the Well, says unto him, Sir, thou hast nothing to draw with, and the Well is deep: from whence then hast thou, i. e. will you have that Living water you speak of? from some other Well or Spring hereabout? 12 Art thou Greater in Wisdom or Holiness than our Father Jacob, who gave, or digg'd for us this Well, and esteem'd it the Best water in the Neighbourhood; insomuch that he drank thereof himself, and his Children, and his Cattle? 13 Jesus answer'd and said unto her, Whosoever drinks of this Water shall thirst again: 14 But whosoever drinks of the Water that I shall give him, shall never thirst: but the Water that I shall give him, shall be in him a Well of Water springing up into Everlasting Life: whereby Jesus open'd and explain'd to the Woman by Degrees the Figurative Sense, wherein he spoke of Living water, viz. that he did mean thereby the Spi-

VIII.
 His Discourse
 with the Samari-
 tan Woman, &c.

TEXT.

TRANSLATION.

15 Λέγει πρὸς αὐτὸν ἡ γυνή· Κύριε, ὅς μοι τῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν. 16 Λέγει αὐτῇ ὁ Ἰησοῦς· Ὑπάγε, φώνησον τῷ ἀνδρά σου, καὶ ἔλθε ἐνθάδε. 17 Απεκρίθη ἡ γυνὴ καὶ εἶπεν· Οὐκ ἔχω ἀνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας· Ὅτι ἀνδρα οὐκ ἔχω. 18 Πέντε γὰρ ἀνδρας ἔσχει· καὶ νῦν ὃν ἔχεις, οὐκ ἐστὶ σου ἀνὴρ· τῦτο ἀληθὲς εἶρηκας. 19 Λέγει αὐτῇ ἡ γυνή· Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. 20 Οἱ πατέρες ἡμῶν ἐν τῷ τόπῳ τῷ ὄρει προσκυνοῦσιν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου δεῖ προσκυνεῖν. 21 Λέγει αὐτῇ ὁ Ἰησοῦς· Γυνὴ, πίστευσόν μοι ὅτι ἔρχεται ὥρα, ὅτε ἔτι ἐν τῷ ὄρει τῷ τόπῳ ἔτι ἐν Ἱεροσολύμοις προσκυνοῦσιν τῷ πατρί. 22 Ὑμεῖς προσκυνοῦτε ὃ ὁὐκ οἴδατε· ἡμεῖς προσκυνῶμεν ὃ οἴδαμεν· ὅτι ἡ σωτηρία ἐκ τῆς Ἰουδαίας ἐστίν. 23 Ἀλλ' ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνοῦνται προσκυνοῦσιν τῷ πατρί ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιοῦτος ζητεῖ τῶν προσκυνοῦντων αὐτόν. 24 Πνεῦμα ὁ Θεός· καὶ τῶς προσκυνοῦνται αὐτόν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. 25 Λέγει αὐτῇ ἡ γυνή· Οἶδα ὅτι Μεσσίας ἔρχεται, ὃ λεγόμενος Χριστός.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answer'd and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipp'd in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father.

22 Ye worship ye know not what: we know what we worship; for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such * worshippers of him.

24 God is a Spirit, and they that worship him, must worship him in spirit and truth.

25 The woman saith unto him, I know that Messiah cometh, which is call'd Christ:

PARAPHRASE

ritual Doctrine of the Gospel, which whosoever embrac'd, and liv'd accordingly, should thereby be advanc'd to Everlasting Life and Happiness, when he should be Freed from all Bodily Appetites or Wants, as Thirst, and the like. 15 But the Woman still misunderstanding Jesus, as if he spake of some natural or common Water, but Extraordinary in its kind, says unto him, Sir, give me this Water you speak of, that I thirst not any more, neither may have Occasion to come hither to draw any more Water hence. 16 Jesus says unto her, Go, call thy Husband, and come hither. 17 The Woman answer'd and said, I have no Husband. Jesus said unto her, Thou hast well said, I have no Husband: 18 For thou hast had Five Husbands, and he whom thou now hast, is not thy Lawful Husband: in that saidst thou truly. 19 The Woman says unto him, Sir, I perceive that thou art a Prophet. I desire therefore to know your Opinion in the Dispute between Us and the Jews concerning the Place of God's Worship. 20 For Our Fathers, as we call them, viz. Abraham and Jacob, worship'd in this Mountain Gerizim which is hard by; and ye Jews say, that in Jerusalem is the Place where Men ought to worship. 21 Jesus says unto her, Woman, believe me, the Hour comes when ye shall neither in this Mountain, nor yet at Jerusalem worship the Father; forasmuch as not only both the Temple here on Mount Gerizim, and also at Jerusalem, shall be destroy'd, but also Sacrifices shall cease: and therefore you see there is the less Reason for you to be concern'd as to the Dispute between you and the Jews. 22 Howsoever, I shall tell you, that ye Samaritans worship ye know not what, as not having Right notions of God, nor worshipping him in a Right way; whereas we Jews know what we worship, i. e. both know God aright, and worship him aright, by means of the Revelations which he made to us: for Salvation, as thereby is denoted either the Revelation of the Way and Means thereto, or the Messiah the Author of it, is of the Jews; the Holy Scriptures being reveal'd to them, and Christ being descended of them. 23 But what is of chief Concern for you to know, is this, that the Hour comes, and now is, when those shall be esteem'd the True worshippers of God, that shall worship the Father, not in this or that particular Place, but wherever it be, shall do it in Spirit and in Truth, i. e. with their Hearts and Souls, and by a sincere and universal Obedience to all his Laws: for the Father seeketh such Worshippers of him, by the Preaching of the Gospel. 24 And no wonder God seeks such Worshippers, forasmuch as God himself is a Spirit, having no Body; and therefore they that will worship him Acceptably, must worship him, not only with Outward Rites or Bodily Worship, but chiefly in their Spirit, or Spiritual and Rational Part, wherein Alone they are Like to God, and so in Truth or Sincerity. 25 The Woman, not being fully satisfy'd with this Answer, nor having any thing material to urge against it, says unto him, I am not capable to Debate with you on this difficult Subject; but I know the Mellias comes, i. e. is expected to come shortly, who is call'd
other-

ὅταν ἔλθῃ ἐκὼν, ἀπαγγελεῖ ἡμῖν πάντα. 26 Λέγει αὐτῇ ὁ Ἰησοῦς· Εγὼ εἰμι ὁ λαλῶν σοι. 27 Καὶ ὅτι τέτρω ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μὴ γιναικὸς ἐλάλει· ὅδεῖς μάντοι εἶπε· Τί ζητεῖς; ἢ, τί λαλεῖς μετ' αὐτῆς; 28 Αφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνή, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις· 29 Δεῦτε, ἴδετε ἄνθρωπον ὃς εἶπε μοι πάντα ὅσα ἐποίησα· μήτι ἔπος ὅστις ὁ Χριστός; 30 Εξῆλθον οὖν ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν. 31 Ἐν δὲ τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταί, λέγοντες· Ραββί, φάγε. 32 Ο δὲ εἶπεν αὐτοῖς· Εγὼ βρωσὶν ἔχω φαγεῖν, ὡς ὑμεῖς οὐκ οἴδατε. 33 Ἐλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· Μήτις ἤνεγκεν αὐτὸς φαγεῖν; 34 Λέγει αὐτοῖς ὁ Ἰησοῦς· Εμὸν βρωμά ὅστις, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτὸ τὸ ἔργον. 35 Οὐκ ὑμεῖς λέγετε ὅτι ἐπὶ τετραμήνιον ὅστις, καὶ ὁ θερισμὸς ἔρχεται; Ἴδτε, λέγω ὑμῖν, ἐπάρεστε τὰς ὀφθαλμούς ὑμῶν, καὶ θεάσασθε τοὺς χώρους, ὅτι λευκοὶ εἰσι πρὸς θερισμὸν ἤδη. 36 Καὶ ὁ θερίζων, μισθὸν λαμβάνει, καὶ σιμῶν καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων

when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee, am he.

27 And upon this came his disciples, and marvelled that he talk'd with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and went her way into the city, and saith to the men,

29 Come, see a man which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 In the mean while his disciples pray'd him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *any thing to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are *hence but four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth, and he

TEXT.

TRANSLATION.

οὐκ ἔστιν ἡμεῖς, καὶ ὁ θεὸς ὁ ζῶν. 37 Ἐν that reapeth, may rejoyce to-
 γὰρ πούτῳ ὁ λόγος ὅτι ἐν ὁ ἀλη- 37 And herein is that say-
 θηνός,

PARAPHRASE.

otherwise, or by Interpretation in the Greek Tongue, Christ: when he is come, He will tell us All things. 26 Jesus says unto her, I that speak unto thee, am he. 27 And upon this came his Disciples, and marvelld that he talk'd with the Woman: yet no Man said, What seekest or wantest thou of her? or, Why talkest thou with her? 28 The Woman then left her Water-pot, and went her way into the City, and says to the Men, 29 Come, see a Man which told me All things that ever I did: is not this the Christ? 30 Then they went out of the City, and came unto him. 31 In the mean while his disciples pray'd him, saying, Master, eat. 32 But he said unto them, I have Meat to eat that ye know not of. 33 Therefore, *thinking Jesus had spoken Literally of Common Meat*, said the Disciples one to another, Hath any Man brought him any thing to eat? 34 Jesus then, *to explain what he meant by Meat*, says unto them, *As Necessary and as Refreshing as my Meat is to my Body when hungry, so it is no less Necessary and Refreshing, or Delightful in my esteem, to do the Will of him that sent me, and to finish his Work that he sent me about; such as is the Teaching of Men the Will of God, and Means of Salvation.* 35 Say not ye Jews that are Husbandmen, Proverbially, and by way of Encouragement to undergo the Toil of Plowing and Sowing, when ye are about it, There are hence, viz. from the Time of Plowing and Sowing, but four Months, and then comes Harvest? Behold, I say unto you, Lift up your eyes, and look on the Fields; for they are White already, *so Ripe is the Corn and fit to be reap'd, or for the Harvest, i. e. Look on yonder Multitude of Samaritans coming from Sychem to me, prepar'd to receive my Instructions.* 36 And as this is the Spiritual Harvest you are design'd to be employ'd in by me as Reapers: so, for your Encouragement in this work, I mind you, that as Common Reapers have great wages, greater than for other work of Husbandry; so he that reaps in this Spiritual Harvest receives likewise great Wages; and that not only in respect of the Great Happiness he shall have conferr'd on Himself, as his Wages or Reward, but also in respect of the Great and Peculiar Satisfaction which shall arise to him from this, that he gathers Fruit, i. e. has been Instrumental to the bringing of Others unto Life eternal. And this your gathering of Fruit unto Life eternal shall likewise be matter of Joy to the Sowers of the said Fruit, i. e. the Prophets or Any others that have been Instrumental to prepare Men for the Reception of the Gospel; so that both he that sows, and he that reaps, may, or shall rejoyce together. 37 And herein, i. e. in this Spiritual Harvest,

TEXT.

TRANSLATION.

θινός, ὅτι ἄλλος ἔστιν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων. 38 Εγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ ἔχ' ὑμεῖς κεκοπιάχατε· ἄλλοι κεκοπιάχασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσπηλύθατε.

39 Εκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἔπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναῖκος, μαρτυρήσης· Ὅτι εἶπε μοι πάντα ὅσα ἐποίησα.

40 Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μένειν παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.

41 Καὶ πολλῶν πλείους ἐπίστευσεν διὰ τὸν λόγον αὐτοῦ. 42 Τῇ τε γυναικὶ ἔλεγον· Ὅτι ἐκέλευεν ἡμεῖς τὸ σὺν λαλῆναι πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι ἡστος ἔστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.

43 Μετὰ δὲ ταῖς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν.

44 Αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι πμὴν ἔχει.

45 Ὅτε δὲ ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξατο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἐωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν. 46 Ἦλθεν δὲ ὁ Ἰησοῦς πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον.

Καὶ ἦν τις βασιλικός, οὗ ὁ

ing true, One soweth, and another reapeth.

38 I *have sent you to reap that whereon ye bestow'd no labour: other men labour'd, and ye are entred into their labours.

39 And many of the Samaritans of that city believ'd on him, for the saying of the woman, which testify'd, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believ'd, because of his own word:

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him our selves, and know that this is indeed the Christ, the Saviour of the world.

43 Now after two days he departed thence, and went into Galilee:

44 For Jesus himself testify'd, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain noble man,

TEXT.

TRANSLATION.

ὃς ἦσεν ἐν Καπερναύμ. 47 Οὐ-
 τὸ ἀκούσας, ὅτι Ἰησοῦς ἦκει ἐκ
 τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπηλ-
 θε πρὸς αὐτὸν, καὶ ἠρώτα αὐτὸν ἵνα
 καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν.

whose son was sick at Caper-
 naum.

47 When he heard that Je-
 sus was come out of Judea into
 Galilee, he went unto him, and
 besought him that he would
 come down, and heal his son:

ἤμελλε

PARAPHRASE.

Harvest, as well as in Common Harvests, is that Proverbial Saying True, One sows, and Another reaps. 38 Namely, I have sent you by employing you already to baptize in my Name, and so to receive Persons into my Church, and shall further send you to reap that whereon ye bestow'd no Labour in first disposing them to receive the Gospel: Other men, viz. the Prophets of Old, the Baptist and My self more especially, labour'd therein, and ye are enter'd into their Labours, i. e. have little more to do than to reap the Benefits or Success of their Labours. 39 And, now to return to the History of the Samaritans, many of the Samaritans of that City, viz. Sychem, believ'd on him, for the saying of the Woman, which testify'd, He told me all that ever I did. 40 So when the Samaritans were come to him, and had heard him discourse, they were confirm'd in their Belief on him to be the Christ, and thereupon besought him that he would tarry with them: and he abode there two days. 41 And during that time, many more believ'd on him, because of his Own Word or Discourses; 42 and said unto the Woman that first told them of him, Now we believe in Him, not because of thy saying, viz. that he had told you All that ever you did: but forasmuch as we have heard him our selves deliver Holy and Reasonable Instructions, and thereby know that this is indeed the Christ, the Saviour of the World.

43 Now after two days he departed thence, and went into Galilee. 44 But he went not to Nazareth, where he had been bred up: for Jesus himself testify'd, that a Prophet has no where less Honour than in his Own Country, or place of Education; and therefore he went to some other part of Galilee. 45 Then when he was come into Galilee, the Galileans receiv'd him with Respect, having seen All the things that he did at Jerusalem at the last Feast of the Passover: for they also went yearly to the said Feast. 46 So after some time Jesus came again into Cana of Galilee, where he made the Water Wine.

And there was a certain Noble man, belonging (as seems probable) to the Court of King Herod, whose Son was sick at Capernaum. 47 When he heard that Jesus was come out of Judea into Galilee, he went unto him while he was at Cana, and besought him that he would come down, and

IX.
Christ comes into Galilee.

X.
He cures a Noble-
man's Son.

F

heal

TEXT.

TRANSLATION.

ἤμελλε γὰρ ἀποθνήσκειν. 48 Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· Εάν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πισεύσητε. 49 Λέγει πρὸς αὐτόν ὁ βασιλικός· Κύριε, κατὰβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. 50 Λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ υἱός σου ζῇ. Καὶ ὁπίστευ· σεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ Ἰησοῦς· καὶ ἐπορεύετο. 51 Ἦδὴ δὲ αὐτὸς κατὰβαίνοντι, οἱ δούλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν, λέγοντες· Οτι ὁ παῖς σου ζῇ. 52 Επύθετο οὖν πατὴρ αὐτῶν ἵνα ὦραν ἐν ᾗ κομίσσονται ἔρχε· καὶ εἶπον αὐτῷ· Οτι χθὲς ὦραν ἐβδόμῃ αἰφῆκεν αὐτόν ὁ πυρετός. 53 Εἰδὼς οὖν ὁ πατήρ ὅτι οὐ σκεῖνη τῇ ὥρᾳ ᾗ ἡ εἶπεν αὐτῷ ὁ Ἰησοῦς· Οτι ὁ υἱός σου ζῇ. καὶ ἡ οἰκία αὐτοῦ ὅλη. 54 Τῷτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

Κεφ. ε'. Μετὰ ταῦτα ὡς ἑορτὴ ἦ Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. 2 Ἐπὶ δὲ ἐν τοῖς Ἱεροσολύμοις ὅτι τῇ πρὸς τὴν κορυφὴν τοῦ ὕψους, ἢ ὅτι λεγομένη Ἑβραϊστὶ Βηθesda, πεντε πύλας ἔχουσα. 3 Ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀδυνάτων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχο-

for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The noble man saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believ'd the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then enquir'd he of them the hour, when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth. And himself believ'd, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

Chap. V.

After this * was the feast of the Jews, and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the * sheep-gate a pool, which is call'd in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, wither'd, waiting

μερῶν

P A R A P H R A S E.

heal his Son: for he was at the point of death. 48 Then said Jesus unto him, Except ye see Signs and Wonders *perform'd*, ye will not believe *many of you*; *having no Regard to the Excellency and Holiness of my Doctrine, which yet is an Evidence of my being a Teacher come from God.* 49 The Noble man not discourag'd by this gentle Reproof, but very much concern'd for his Son, says unto him, Sir, *I beseech you not to delay, but to come down to Capernaum presently, ere my Child dye.* 50 Jesus says unto him, Go thy way; thy Son liveth. And the Man believ'd the word that Jesus had spoken unto him, and he went his way. 51 And as he was now going down, his Servants met him, and told him, saying, Thy Son liveth. 52 Then enquir'd he of them the hour, when he began to amend: and they said unto him, Yesterday at the seventh hour, according to the Roman and Our account, (but whether in the Forenoon or Afternoon, appears not) the Fever left him. 53 So the Father knew that it was at the same hour, in the which Jesus said unto him, Thy Son liveth. And himself believ'd, and his whole House. 54 *And as the First Publick Miracle, viz. of turning Water into Wine, was done formerly by Jesus at Cana; so this is again the Second Miracle that Jesus did, and that while he was at the same place, namely, when he was come out of Judea into Galilee this last time.*

SECTION IV.

Containing such Particulars as are taken Notice of by St John, From the Passover that was in the thirty second year of CHRIST's Life, or A. D. 30, To a little before the Passover next ensuing, or which was in the thirty third year of his Life, and A. D. 31. Which Particulars take up all Chap. V, and are wholly pass'd over by the Three former Evangelists.

Chap. V. Sometime after this was The Feast of the Jews, *Emphatically so call'd, as being their Chief Feast, i. e. the Passover*; and Jesus went up to Jerusalem *to the said Feast.* 2 Now there is at Jerusalem by the Sheep-gate a Pool, which is call'd in the Hebrew Tongue Bethesda, *i. e. the House of Mercy*, having five porches, (r) or arches, or other places from which One might step down into the said Pool; the Use of which was as follows, viz. 3 In these lay a great multitude of Impotent folk, of Blind, Halt, Wither'd, waiting for the moving of the

I.
Christ comes up again to Jerusalem to the Passover, and cures an infirm man at the Pool of Bethesda on the Sabbath.

A N N O T A T I O N S.

(r) It is not improbable but these Porches were somewhat like the little Rooms near the Baths at our City Bath; which Rooms they call there *Slips*, from Persons thence *slipping* down into the adjoining Bath.

TEXT.

TRANSLATION.

κύνων ἢ τῷ ὕδατος κίνησιν. 4 Ἀγγελος γὰρ καὶ κατέβηκεν εἰς τὴν κολυμβήθραν, καὶ ἐτάραξε τὸ ὕδωρ· ὁ οὖν ὡς πρῶτος ἐμβὰς μετὰ τὴν παραχρῆν τῷ ὕδατος, ὑγιὴς ἐγένετο, ᾧ δὲ πολλοὶ κατείχετο νοσήματα. 5 Ἦν δὲ τις ἀνθρώπου ὁ καὶ τετράκοντα ὅκτω ἐτὶ ἔχων ἐν τῇ ἀσθενείᾳ. 6 Τότε ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γινῶσκων ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ· Θέλεις ὑγιὴς γενέσθαι; 7 Ἀπεκρίθη αὐτῷ ὁ ἀσθενὴς· Κύριε, ἀνθρώπον ἔκ ἐγώ, ἵνα, ὅταν παραχθῇ τὸ ὕδωρ, βάλλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὶν ἐμοῦ χαλαραίνει. 8 Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγείρου, ἄρῃ τὴν κλίνην σου, καὶ περιπάτη. 9 Καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἀνθρώπος· καὶ ἦρε τὴν κλίνην αὐτοῦ καὶ περιπάτη· ὡς δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. 10 Ἐλεγον οὖν οἱ Ἰουδαῖοι πρὸς τὸν πετραπευμένον· Σάββατόν ἐστιν, καὶ ἔξῃ σοι ἄρῃ τὴν κλίνην σου. 11 Ἀπεκρίθη αὐτοῖς· Ὁ ποιήσας με ὑγιὴν, ἐκεῖνός μοι εἶπεν· Ἀρῃ τὴν κλίνην σου, καὶ περιπάτη. 12 Ἡρώτησεν οὖν αὐτόν· Τίς ἐστιν ὁ ἀνθρώπος ὁ εἰπὼν σοι· Ἀρῃ τὴν κλίνην σου, καὶ περιπάτη; 13 Ὁ δὲ ἰαθεὶς καὶ ἤδει τίς ὅστις· ὁ δὲ Ἰησοῦς ἔξενευσεν,

for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepp'd in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answer'd him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walk'd: and on the same day was the sabbath.

10 The Jews therefore said unto him that was cur'd, It is the sabbath day; it is not lawful for thee to carry thy bed.

11 He answer'd them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then ask'd they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was heal'd, *knew not who it was: for Jesus had convey'd himself

TEXT.

TRANSLATION.

ὄχλος ὄντος οὗ τῷ τόπῳ. 14 Με- away, a multitude being in
 τὰ βῆματα εὗρεσκεν αὐτὸν ὁ Ἰησοῦς 14 Afterward Jesus findeth
 ἐν

PARAPHRASE.

Water. 4 For, as it is apparent from the whole Tenour of Scripture, that the Administration of things here below is committed to, and perform'd more immediately by Angels; so Agreeably hereto, tho' there was no Visible Appearance of any Angel, yet the Jews did Rationally believe, that an Angel went down at a certain season into the Pool, and troubled, i. e. put into a Commotion the Water: and it was found by Experience, that whosoever then first after the Troubling of the Water stepp'd in, was made whole of whatsoever Disease he had. And it is very Remarkable, that it is said that as this Curing Quality was observ'd to belong to the Pool but a Few years before the Coming of Christ; so also it was observ'd to cease again after the Crucifixion of Christ, and the Jews obstinate Persisting in their Unbelief. 5 And this Pool having this Miraculous Quality, a certain Man was there in one of the porches aforementioned, which had an infirmity, i. e. Lameness, or other weakness that he could not walk, thirty and eight years. 6 When Jesus saw him lie, and knew that he had been now a long time in that case, he says unto him, Wilt thou be made whole? 7 The Impotent man answer'd him, Sir, I have no Man, when the Water is troubled, to put me into the Pool: but while I am coming, another steppeth down before me. 8 Jesus says unto him, Rise: and that it might the Better appear, what Great strength was of a sudden given unto him by this Miraculous Cure, Christ says also, take up thy Bed on which thou lyes, and walk. 9 And immediately the Man was made whole, and took up his Bed, and walk'd: and on the same day was the Sabbath. 10 The Jews therefore said unto him that was cur'd, It is the Sabbath-day; it is not lawful for thee to carry thy Bed. 11 He answer'd them, I know that to do so, is not lawful according to the General or Common Intention of the Fourth Commandment: but when He that made me Whole by a Word speaking, and therefore without doubt is a great Prophet sent from God; when the same said unto me, Take up thy Bed, and walk, I may reasonably suppose that I might do so upon his Command, without Displeasing God. 12 Then ask'd they him, What Man is that which said unto thee, Take up thy Bed, and walk. 13 And he that was heal'd, knew not who it was by Name, nor could he shew him to them: for Jesus had convey'd himself away, a multitude being in that place. 14 Afterward Jesus finds him

TEXT.

TRANSLATION.

ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ· Ἰδε, ὅτι οὐκ ἔτι γίνῃς μὴκέτι ἀμάρτανε, ἵνα μὴ χειρόν τι σοὶ γένηται. 15 Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἔστιν ὁ ποιήσας αὐτὸν ὕγιον. 16 Καὶ διὰ τούτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

17 Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι. 18 Διὰ τούτο οὖν μάλιστα ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι ὁ μόνον ἔλυε τὸ σαββάτον, ἀλλὰ καὶ πατέρα ἰδίον ἔλεγε τὸν Θεόν, ἴσον ἑαυτὸν ποῶν τῷ Θεῷ. 19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἀμὲν ἀμὲν λέγω ὑμῖν, ὁ δυνάτα ὁ υἱὸς ποιεῖν ὅ, ὃ ἑαυτὸς ὁδεῖν, ἐὰν μὴ τι βλέπῃ τὸ πατέρα ποιοῦντα· ὃ δὲ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. 20 Ὁ δὲ πατήρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ὃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. 21 Ὡς γὰρ ὁ πατήρ ἐγείρει τὸς νεκροὺς καὶ ζωοποιεῖ,

him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 But Jesus answer'd them, My father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also, that God was his *proper Father, making himself equal with God.

19 Then answer'd Jesus, and said unto them, Verily verily I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doth, these also doth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickneth

ἐγείρει

PARAPHRASE.

him in the Temple, being come thither, as may be Reasonably suppos'd, to return Thanks to God for his late Cure; and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The

PARAPHRASE.

15 The Man now knowing that it was Jesus that cur'd him, and thinking (as may be well suppos'd) that he ought in Gratitude to make the Author of such his Cure known, that he might have the Glory of it, departed, and told the Jews that it was Jesus which had made him whole. 16 And yet so far were the Jews from being convinc'd hereby, that Jesus was an extraordinary Person sent by God, that therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath-day.

17 But Jesus answer'd them, God who is my Own (s) proper and peculiar Father, tho' he rested from the Works of the Creation on the seventh day, and therefore appointed it to be observ'd by You as a Day of Rest from common Worldly Business; yet Himself worketh, even from the Creation hitherto, in Governing and Preserving the World, and in giving Life, and doing all other Acts of Goodness and Mercy, and that on the Sabbath, as well as on any other day: and therefore I, who am his Proper Son, Very God of Very God, and so have the same Divine Authority and Power, both do and may work likewise, or perform Acts of Goodness and Mercy, and whatsoever else seems Good unto me, on the Sabbath-day. 18 But this Answer was so far from satisfying the Jews, that therefore the Jews sought the more to kill him, because he not only had broken the Sabbath in their opinion, but said also that God was his Proper Father, i. e. by Nature; so making himself of the same Divine Nature, and consequently of the same Divine Authority and Power, and in all these respects Equal with God. 19 Then answer'd Jesus and said unto them, Verily verily I say unto you, that, As it is true that I am the Son of God by Nature, and so Equal with God the Father, as to All the Attributes of the Divine Nature, excepting only such as arise from the difference of Personalities; So it being utterly inconsistent with the Perfection of the Divine Nature, that there should be any Disagreement between the several Persons in the Godhead, but that All the three Divine Persons should act with the most perfect Harmony or Agreement, and so with due Subordination One to the other, agreeably to their different Personalities; it hence follows that the Son can do nothing of Himself, i. e. as in Opposition to the Father, but what he sees the Father do, or knows the Father to Approve of: for what things soever he the Father do's, or approves of to be done, these also do's the Son likewise, and consequently according to the Father's Will as well as Example. 20 For the Father loves the Son, and shews, or communicates to Him All things that Himself the Father do's, or would have done: and he will shew, or communicate his Will to Him to perform Greater Works than these you have yet seen, that ye may marvel yet more, tho' you will not be convinc'd by them. 21 For as the Father raises up the Dead, and quickens them, as you acknowledge, ascribing those Instances of this Kind, which are recorded in the Old Testament, or have been done in former Ages, to the

II.
Christ's Discourse with the Jews about the Lawfulness of what he had done.

(s) See v. 18.

Father;

TEXT.

TRANSLATION.

ἔγω καὶ ὁ υἱὸς ὅς θελει ζωοποιεῖ.
 22 Οὐδὲ γὰρ ὁ πατὴρ κρίνει ὅδε-
 να, ἀλλὰ τὴν κρίσιν ὡς πάντες δέ-
 δωκε τῷ υἱῷ. 23 ἵνα πάντες τι-
 μῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πα-
 τέρα. ὁ μὴ τιμῇ τὸν υἱόν, ὁ καὶ τὸν πατέρα
 τὸν πέμψαντα αὐτόν.
 24 Ἀμὲν ἀμὲν λέγω ὑμῖν, ὅτι ὁ
 τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ
 πέμψαντί με, ἔχει ζωὴν αἰώνιον· καὶ
 εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ με-
 ταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν
 ζωὴν. 25 Ἀμὲν ἀμὲν λέγω ὑμῖν,
 ὅτι ἔρχεται ὥρα, καὶ νῦν ὅστις, ὅτε
 οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ
 υἱοῦ τοῦ Θεοῦ· καὶ οἱ ἀκούσαντες
 ζήσονται. 26 Ὡς περὶ γὰρ ὁ πατὴρ
 ἔχει ζωὴν ἐν ἑαυτῷ, ὥτως ἔδωκε
 καὶ τῷ υἱῷ ζωὴν ἐν ἑαυτῷ.
 27 Καὶ ὅτι ἔδωκεν αὐτῷ καὶ
 κρίσιν ὡς πάντες, ὅτι υἱὸς ἀνθρώπου
 ὅστις. 28 Μὴ θαυμάζετε τὸ ὅτι
 ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν
 τοῖς μνημείοις ἀκούσονται τῆς φω-
 νῆς αὐτοῦ, 29 καὶ ὅτι ἐκπορεύον-
 ται οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς
 ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα
 ποιήσαντες, εἰς ἀνάστασιν κρίσεως.
 30 Οὐ δύναμαι ἐγὼ ποιεῖν ἅπ-
 τα· καθὼς ἀκούω, κρίνω.

them: even so the Son quick-
 neth whom he will.

22 For the Father judgeth
 no man; but hath committed
 all judgment unto the Son:

23 That all men should ho-
 nour the Son, even as they ho-
 nour the Father. He that ho-
 noureth not the Son, honour-
 eth not the Father which hath
 sent him.

24 Verily verily I say unto
 you, He that heareth my word,
 and believeth on him that sent
 me, hath everlasting life, and
 shall not come into condemna-
 tion; but is pass'd from death
 unto life.

25 Verily verily I say unto
 you, The hour is coming, and
 now is, when the dead shall
 hear the voice of the Son of
 God: and they that hear shall
 live.

26 For as the Father hath
 life in himself; so hath he gi-
 ven to the Son to have life in
 himself;

27 And hath given him au-
 thority to execute judgment
 also, because he is the Son of
 man.

28 Marvel not at this: for
 the hour is coming, in the
 which all that are in the graves
 shall hear his voice,

29 And shall come forth,
 they that have done good, un-
 to the resurrection of life; and
 they that have done evil, unto
 the resurrection of damnation.

30 I can of my own self do
 nothing: as I hear, I judge:

Father; even so you shall have sufficient Evidence also, that the Son quickens, i. e. can quicken or raise to life, whom he will. 22 And this Power of Raising the Dead shall the Son, even as Man, be invested with, forasmuch as the Father judges no Man, but has committed all Judgment, i. e. the Authority and Actual performance of Judging and Rewarding, or Condemning, unto the Son, even as Man. 23 And All this has the Father done, or shall do, that All men should honour the Son, even as, i. e. with the same Honour as they honour the Father. He that honours not the Son, honours not the Father who has sent him into the World; and consequently All your Zeal for the Honour of the Father is only Pretence, while you dishonour me. 24 Verily verily I say unto you, He that hears my Word or Doctrine, and agreeably thereto believes on God as Him that sent me, and lives accordingly, has so firm and sure Title to Everlasting life, if he perseveres, that he may be said Actually to have it Already; and shall not come into Condemnation unto eternal Death, but is pass'd from eternal Death unto eternal Life. 25 Verily verily I say unto you, The Hour is coming and now is, when several of the Dead shall hear the Voice of the Son of God; and they that hear shall live, as the Widows Son of Nain, Jairus's Daughter, Lazarus, and those that arose out of their Graves at our Saviour's Resurrection. 26 For as the Father has Life in Himself, as the Fountain of the Godhead, so has he given to the Son, even as Man, to have Life in himself, i. e. so as to give Life in this World to whom he will, by raising them from the Dead; 27 and has given him Authority to execute judgment also on his Enemies even in this World, which accordingly shall be executed on your Nation in due time by the Destruction thereof for their obstinate Unbelief; and this Authority has the Father given the Son, because he is become the Son of Man, and as such shall condescend still further even to the Death of the Cross for the Redemption of Mankind. 28 And yet marvel not at this I have already told you, I having still that to tell you which is more Marvellous: for the Hour is coming, in the which all that are in the Graves shall hear his Voice, 29 and being rais'd to Life, shall come forth of their Graves, and shall All be Rewarded or Punish'd by my Sentence; viz. they that have done Good shall come forth of their Graves unto the Resurrection of Life, i. e. shall after their Resurrection be rewarded with eternal Life; and they that have done Evil, and dy'd without due Repentance thereof, shall come forth unto the Resurrection of Damnation, i. e. shall after their Resurrection be damn'd unto eternal Torments. 30 I can (as I said afore v. 19.) of my Own self, as in Opposition to the Father, do nothing of these Marvellous Particulars, which I have told you, from v. 24 to v. 29: No, as I hear or know the Will of my Father to be, so I do in All these Instances fore-mention'd: more particularly, as being the Instance of greatest Authority, so I judge; and therefore my Judgment is always Just, because in all

TEXT.

TRANSLATION.

καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν· ὅτι ἔζησεν
τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα ὃ
πέμψαντός με πατρός. 31 Εἰ ἐγὼ
μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου ἔκ-
ἐστιν ἀληθής. 32 Ἄλλος ἐστίν ὁ μαρτυρῶν
περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθὴς ὅστις ἡ
μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. 33 Υ-
μεῖς ἀπεστάλατε πρὸς Ἰωάννην, καὶ με-
μαρτύρηκε τῇ ἀληθείᾳ. 34 Εγὼ δὲ ἔ-
χω πρὸς ἀνθρώπου ἢ μαρτυρίαν λαμβάνω·
ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.
35 Ἐκεῖνος ἦν ὁ λύχνος ὁ κεκρόμενος καὶ
φάνων· ὑμεῖς δὲ ἠγελήσατε ἀσφαλ-
οῦναι πρὸς ὅραν καὶ πρὸ φωτὶ αὐτοῦ.
36 Εγὼ δὲ ἔχω ἢ μαρτυρίαν μείζω τῆς
Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ πα-
τήρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα
ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ
πατήρ με ἀπέσταλκε. 37 Καὶ ὁ πέμ-
ψας με πατήρ, αὐτὸς μεμαρτύρηκε περὶ
ἐμοῦ. ὅτε φωνὴν αὐτοῦ ἀκηκόατε πρότερον,
ὅτε εἶδος αὐτοῦ ἐώρακατε. 38 Καὶ ἢ
λόγον αὐτοῦ ἔχετε μένοντα ἐν ὑμῖν· ὅτι
ὃν ἀπίσκειται ἐκεῖνος, τούτῳ ὑμεῖς ἔπι-
στεύετε. 39 Ερευνᾶτε τὰς γραφάς, ὅτι
ὑμεῖς δοχεῖτε καὶ αὐταῖς ζωὴν αἰώνιον
ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυρεῖσαι περὶ
ἐμοῦ. 40 Καὶ ὃ θέλει ἐλθεῖν πρὸς με,
ἵνα ζωὴν ἔχη. 41 Δόξαν πρὸς ἀν-
θρώπων ἔλαμβάνω. 42 Ἀλλ' ἐγινωκα

and my judgment is just; be-
cause I seek not my own will,
but the will of the Father
which hath sent me.

31 If I bear witness of my
self, my witness is not true.

32 There is another that
beareth witness of me, and I
know that the witness which
he witnesseth of me is true.

33 Ye sent unto John, and
he bare witness unto the truth.

34 But I receive not testimo-
ny from Man: but these things
I say, that ye might be saved.

35 He was a burning and a
shining light: and ye were
willing for a season to rejoice
in his light.

36 But I have greater wit-
ness than that of John: for the
works which the Father hath
given me to finish, the same
works that I do, bear witness of
me, that the Father hath sent me.

37 And the Father himself
which hath sent me, hath born
witness of me. Ye have nei-
ther heard his voice at any
time, nor seen his * appearance.

38 And ye have not his
word abiding in you: for
whom he hath sent, him ye
believe not.

39 Search the scriptures, for
in them ye think ye have eter-
nal life, and they are they
which testify of me.

40 And ye will not come to
me, that ye might have life.

41 I receive not honour
from men.

42 But I know you, that

ὑμεῖς,

P A R A P H R A S E.

cases I seek not my Own will, but the Will of Him, i. e. God or the Father that sent me. 31 Further, If I Only did thus barely bear witness of my self that I am the Son of God, then indeed my witness is not True, or Sufficient, according to Reason, and conformably thereto according to the Laws of your and other Nations. 32 But now there is Another that bears witness of me; and I know that the witness which he witnesseth of me, is what you must allow to be True, would you act according to Reason, or your Own Laws. 33 Namely, ye sent unto John Baptist to enquire, not concerning Me, but concerning Himself; and he Unask'd, and of his Own accord, and even in Derogation of Himself, bare witness unto Me, that I am what I profess to be; and therefore his witness, with these Circumstances, can't in Reason but be judg'd to be no other than the Truth. 34 But I receive not, i. e. need not to receive testimony from Man: but these things I say, and argue with you in your Own way, because ye put me upon it, that ye might thereby be induc'd to acknowledge the Truth of what I say and teach, and so might be Sav'd. 35 He, i. e. the Baptist, was a Burning and a Shining Light, i. e. a Man sent to enlighten you with the Knowledge of God's Will, and particularly with the Knowledge of Me as the promis'd Messias, and to be an Example to you of Piety and Zeal for the Glory of God: and ye were willing for a season, viz. till he bare witness of Me as the Messias, to rejoyce in his Light, i. e. ye were greatly pleas'd with his Doctrine and Example. 36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. 37 And besides, the Father himself which has sent me, has born witness of me several ways, as by a Voice from Heaven, &c. But on this I insist not, because ye indeed have neither heard his Voice at any time, nor seen his Appearance. 38 And therefore what I shall choose rather to insist on further, is this, that ye have not his Word abiding in you, i. e. the Testimonies given in the Old Testament of me are not duly regarded by you: for whom he has sent, according to the said Testimonies, i. e. Prophecies or Types of me, Him ye believe not. 39 I desire you but to search or study the Scriptures as ye ought: for in them ye think or own, that ye have reveal'd what is necessary to Eternal life; and they are they which testify of me by their Types and Prophecies. 40 And yet so great and unreasonable is your Prejudice against me, that ye will not come to me, that ye might have life. 41 'Tis most evident that I receive not, i. e. do nothing out of a Vain Desire to receive my self Honour from Men; but that I aim at God's Glory in All I do: 42 But this is so far from Recommending me to you, that for this Reason chiefly ye reject me, viz. because I propose not to my self Temporal Interests, or propose any such Rewards to my Followers; whereby I know you, that ye have not the love of

T E X T.

TRANSLATION.

ὕμῶς, ὅτι ἢ ἀγάπην ἔθεῖς ἐκ ἔχῃτε ἐν ἑαυτοῖς. 43 Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ ὑμεῖς λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τοῦ ἰδίου, ἐκεῖνον λήψεται. 44 Πῶς δύνασθε ὑμεῖς πιστεῦσαι, δοῦναι πρὸς ἀλλήλων λαμβάνοντες, καὶ τὸ δοῦναι τὸ πρὸς τὸ μόνον Θεῷ ὑμεῖς ζητεῖτε; 45 Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸ πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. 46 Εἰ γὰρ ἐπιστεύετε Μωσῇ, ὁπιστεύετε ἀν ἐμοί· ὅτι γὰρ ἐμὲ ἐκεῖνος ἔγραψεν. 47 Εἰ δὲ τοῖς ἐκείνου γράμμασιν ὑμεῖς πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύετε;

Κεφ. ε'. Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος. 2 Καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι ἐάρων αὐτοῦ τὰ σημεῖα ἀ ἐποίει ἐπὶ τῆς ἀσθενούντων. 3 Ἀνῆλθε δὲ εἰς τὸ ὄρη ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.

ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye believ'd Moses, ye would have believ'd me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

Chap. VI.

After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude follow'd him, because they saw his miracles which he did on them that were diseas'd.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 H

P A R A P H R A S E.

God in you. 43 I am come in my Father's name, *seeking only his Glory and the Spiritual Good of Men*, and ye therefore receive me not: if another shall come in his Own name, *i. e. seeking his Own Worldly Interest and Glory, and proposing Worldly Advantages to his Followers*, him ye will receive. 44 *Indeed* how can ye, *i. e. it is Impossible for you* to believe, who make it your Principal Aim to receive Worldly Honour one of another, and seek not the Honour that comes from God only, while you please Him, tho' you displease Men. 45 However, do not think that

I

I will accuse you to the Father; *I come to Save you, not to Accuse you:* there is One that accuses you, even Moses, in whom ye trust, *that by Obedience to his Law ye shall be Sav'd.* 46 For had ye believ'd Moses, ye would have believ'd me: for he wrote of me. 47 But if ye believe not his writings, *which ye Own to be the Revelation of God,* how shall ye believe my words, *whom you look on as an Impostor or Deceiver?*

SECTION V.

Containing such Particulars as are related by St John, From a little before the Passover that was in the thirty third year of CHRIST'S Life, or A. D. 31, To a little before the Feast of Tabernacles, which was in the thirty fourth year of his Life, or A. D. 32. Which Particulars take up Chap. VI. 1 — VII. 1. of this Gospel, and consist chiefly of our Saviour's Miraculous Feeding about Five thousand, (which is also taken Notice of by All the other Evangelists, and so serves to shew the Connexion of the History of our Saviour's Ministry given by this Evangelist, with the History of the Same given by the Three other Evangelists) and of the Discourse which was Occasion'd thereby, which is wholly Omitted by the other Evangelists.

Chap. VI. *With the end of the foregoing Chapter, ends that Large Supplement, which St John our Evangelist has given us to the Three former Gospels, in reference to the First part of our Saviour's Ministry, viz. before his beginning to Preach in Galilee after the imprisonment of the Baptist. For After these things which are related in the foregoing Chapter, the Baptist being now put into Prison, Our Saviour go's into Galilee, and begins to preach Repentance; as is related by the other three Evangelists, who having given a sufficient Account of our Lord's Ministry during his stay in Galilee, after this his Coming thither, till he left Galilee to come to the Feast of Tabernacles; therefore our Evangelist St John takes Notice but of One Particular during All that time, which is also taken notice of by the Other Evangelists as to the Matter of the Miracle, and some other Circumstances, but not as to the Discourse occasion'd thereby, and some other Circumstances, which therefore St John thought fit to Add here. The Twelve Apostles then being return'd (†) from their First Mission, Jesus went over the Sea of Galilee, which is otherwise call'd the Sea of Tiberias, from the City of that Name standing on the South-west part thereof. 2 And a great Multitude follow'd him, because they saw the Miracles which he did on them that were diseas'd. 3 And Jesus went up into a Mountain, and there he sat with his Disciples; the Reason of*

I.
Christ miracu-
lously feeds 5000
in Galilee.

(†) See Mark 6. 30, &c.

their

TEXT.

TRANSLATION.

4 Ἡν δὲ ἐστὶν τὸ πάσχα, ἡ ἑορτὴ τῶν
 Ἰουδαίων. 5 Ἐπάρας ὅν ὁ Ἰησοῦς τὰς
 ὀφθαλμούς, καὶ θεασάμενος ὅτι πο-
 λὺς ὄχλος ἔρχετο πρὸς αὐτόν, λέγει
 πρὸς τὸν Φίλιππον· Πόθεν ἀγορά-
 σομεν ἄρτους, ἵνα φάγωσιν οὗτοι;
 6 (Τὸ δὲ ἔλεγε πειράζων αὐτόν,
 αὐτὸς γὰρ ᾔδει τί ἔμελλε ποιῆν)
 7 Ἀπεκρίθη αὐτῷ Φίλιππος· Δια-
 κοσίαν δηναρίων ἄρτοι ἔκ ἀρκούντων αὐ-
 τοῖς, ἵνα ἕκαστος αὐτῶν βραχὺ πι-
 λάσῃ. 8 Λέγει αὐτῷ εἰς ὃ καὶ τῶ μα-
 θητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σί-
 μωνος Πέτρου· 9 Ἐπὶ πυδάριον ἐν
 ᾧ δὲ ὁ ἔχει πέντε ἄρτους κριθίνους καὶ
 δύο ὀψάρια· ἀλλὰ ταῦτα τί ὄσιν εἰς
 τοσούτους; 10 Εἶπε δὲ ὁ Ἰησοῦς· Ποιή-
 σατε τὰς ἀνθρώπους ἀναπεσεῖν. Ἡν δὲ
 ὥρτος πολὺς ἐν τῷ τόπῳ. Ἀνέπεσον
 οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὥσει πεν-
 τακισχίλιοι. 11 Ἐλαβε δὲ τὰς ἄρ-
 τας ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε
 τοῖς ἀνακειμένοις· ὁμοίως καὶ ὅσα τῶν
 ὀψαρίων ὅσον ἦθελον. 12 Ὡς δὲ ἐγε-
 πλήσθη, λέγει τοῖς μαθηταῖς αὐτοῦ·
 Συναγάγετε τὰ περὶ εὐσεύσαντα κλάσ-
 ματα, ἵνα μὴ τι σπόληται. 13 Συνή-
 γαγον ὅν, καὶ ἐγόμενος δώδεκα κοφίνους
 κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν χρησί-
 νων, ἃ ἐπερίσσευσεν τοῖς βεβρωκόσιν.

4 And the passover, a feast
 of the Jews, was nigh.

5 When Jesus then lift up
 his eyes, and saw a great com-
 pany come unto him, he saith
 unto Philip, Whence shall we
 buy bread that these may eat?

6 (And this he said to prove
 him: for he himself knew
 what he would do)

7 Philip answer'd him, Two
 hundred penny-worth of bread
 is not sufficient for them, that
 every one of them may take a
 little.

8 One of his disciples, An-
 drew, Simon Peter's brother,
 saith unto him,

9 There is a lad here, which
 hath five barley-loaves, and
 two small fishes: but what are
 they among so many?

10 And Jesus said, Make the
 men sit down. Now there was
 much grass in the place. So the
 men sat down, in number about
 five thousand.

11 And Jesus took the
 loaves, and when he had given
 thanks he distributed to * them
 that were set down; and like-
 wise of the fishes, as much as
 they would.

12 When they were fill'd,
 he said unto his disciples, Ga-
 ther up the fragments that re-
 main, that nothing be lost.

13 Therefore they gather'd
 them together, and fill'd twelve
 baskets with the fragments of
 the five barley-loaves, which
 remain'd over and above, unto
 them that had eaten.

TEXT.

TRANSLATION.

14 Οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησε σημεῖον ὁ Ἰησοῦς, ἔλεγον· Οὗτος ἐστὶν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον. 15 Ἰησοῦς οὖν γινῶσκει ὅτι μέλλουσιν ἐρχεσθαι, καὶ ἀρπάζει αὐτὸν

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15 When Jesus therefore perceiv'd that they would come

αὐτὸν

PARAPHRASE.

their Coming to this Eastern side of the Sea, being (1) to Retire a little from the People, in order to Refresh themselves. 4 And the Passover, a Feast of the Jews, was nigh. 5 When Jesus and his Disciples had a little Refresh'd themselves Alone on the Mountain, they came down, and he then lift up his eyes, and saw a great Company come unto him, and he says unto Philip, Whence shall we buy Bread that these may eat? 6 (And this he said to prove him: for he himself knew what he would do) 7 Philip answer'd him, Two hundred penny-worth of Bread is not sufficient for them, that every one of them may take a little. 8 One of his Disciples, Andrew, Simon Peter's brother, says unto him, 9 There is a Lad here, which hath five Barley-loaves, and two small Fishes: but what are they among so many? 10 And Jesus said, Make the Men sit down. Now there was much Grass in the place. So the Men sat down, in number about Five thousand. 11 And Jesus took the Loaves, and when he had given Thanks he distributed to them that were set down; and likewise of the Fishes, as much as they would. 12 When they were fill'd, he said unto his Disciples, Gather up the Fragments that remain, that nothing be lost. 13 Therefore they gather'd them together, and fill'd twelve Baskets with the Fragments of the five Barley-loaves, which remain'd over and above, unto them that had eaten.

14 Then those Men who had been thus Miraculously fed, when they had seen the Miracle that Jesus did, said, This is of a Truth That most eminent Prophet, i. e. the Messiah, that should come into the World, and hereupon they began to take a Resolution forthwith to take him, and set him up as their King, and proclaim him to be Such according to the Common Notion the Jews had, that their Messiah was to be a great Temporal King. 15 When Jesus therefore perceiv'd that they would come

II.
Christ sends away his Apostles, and withdraws himself from the People, that they might not set him up for their King.

ANNOTATIONS.

V. 11. † Τοῖς μαθηταῖς, οἱ δὲ μαθηταί, is not read in the two Best and Oldest MSS. viz. Alex. and Cant. nor in any of the Old Versions, viz. Vulg. Lat. Syr. Perf. Arab. Ethiop. Copt. Goth. nor in St Augustin or Nonnus. It is not to be doubted, but it has been added here from the other Gospels.

and

TEXT.

TRANSLATION.

αὐτὸν ἵνα ποιήσωσιν αὐτὸν βασιλέα,
ἀνεχώρησε πάλιν εἰς τὸ ὄρη αὐτὸς
μόνῳ. 16 Ὡς δὲ ὀψία ἐγένετο,
κατέβη οἱ μαθηταὶ αὐτοῦ ὅτι τὴ θά-
λασσαν. 17 Καὶ ἐμβάντες εἰς τὸ
πλοῖον, ἤρχοντο πέραν τῆ θαλάσσης εἰς
Καπερναούμ. καὶ σκοτία ἦδη ἐγενόνη,
καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰη-
σοῦς. 18 Ἦτε θάλασσα, ἀνέμω με-
γάλῃ πνέοντες, διηγείρετο. 19 Ελη-
λακότες ἔν ὥς σαδίς εἰκοσιπέντε ἢ
τριακοντα, θεωροῦσι τὸν Ἰησοῦν πεπα-
τῆναι ὅτι τῆ θαλάσσης, καὶ ἐγγὺς τοῦ
πλοῖου γινόμενον· καὶ ἐφοβήθησαν. 20 Ὁ
δὲ λέγει αὐτοῖς· Εγώ εἰμι, μὴ φοβεῖσθε.
21 Ἦλθον οὖν λαβεῖν αὐτὸν εἰς τὸ
πλοῖον· καὶ εὐθέως τὸ πλοῖον ἐγένετο
ὅτι τῆ γῆς εἰς τὸ πᾶν.

22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐση-
κὼς πέραν τῆς θαλάσσης, ἰδὼν ὅτι
πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ
μὴ ἐν ἐκείνῳ εἰς ὃ ἐβέβησαν οἱ μα-
θηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισῆλθε
τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ
πλοιάριον, ἀλλὰ μόνοι οἱ μαθηταὶ
αὐτοῦ ἀπῆλθον. 23 Ἀλλὰ δὲ ἦλθε
πλοίαριον ἐκ Τιβεριάδος ἐγγὺς
τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐ-
χαισθήσαντες τῷ Κυρίῳ. 24 Ὅτε
οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς ἐκ ἔστιν

and take him by force, to make
him a king, he departed again
into a mountain himself alone.

16 And when evening was
now come, his disciples went
down unto the sea,

17 And entred into a ship,
and went over the sea towards
Capernaum: and it was now
dark, and Jesus was not come
to them.

18 And the sea arose, by
reason of a great wind that
blew.

19 So when they had row'd
about five and twenty, or thir-
ty furlongs, they see Jesus
walking on the sea, and draw-
ing nigh unto the ship: and
they were afraid.

20 But he saith unto them,
It is I, be not afraid.

21 Then they willingly re-
ceiv'd him into the ship: and
immediately the ship was at the
land whither they went.

22 The day following, when
the people which stood on the
other side of the sea, saw that
there was none other boat
there,* but that one whereinto
his disciples * had entred, and
that Jesus went not with his
disciples into the boat, but *that*
his disciples were gone away
alone:

23 (Howbeit there came
other boats from Tiberias, nigh
unto the place where they did
eat bread, after that the Lord
had given thanks)

24 When the people there-
fore saw that Jesus was not

TEXT.

TRANSLATION.

ἐκεῖ, ὅθεν οἱ μαθηταὶ αὐτοῦ, ἐβέβη-
σαν ἔν αὐτοῖς εἰς τὰ πλοῖα, ἔν ἡλθον
εἰς Καπερναῦμ, ζητῶντες τὸν Ἰησοῦν.

there, neither his disciples,
they also took shipping, and
came to Capernaum, seeking
for Jesus.

25 Καὶ

PARAPHRASE.

and take him by force, to make him a King, he *withdrew Unobserv'd by the Multitude*, and departed again into a Mountain, *mention'd v. 3.* Himself Alone, *not so much as taking any of the Twelve Apostles with him; partly that he might the Better get away from the Multitude Unobserv'd, and partly, if not chiefly, because he knew the Apostles themselves were in Expectation of his becoming a Temporal King, and so would be too Ready to join with the People in setting Him up for their King: for which Reason, as some of the other Evangelists observ'd, he order'd the Twelve to go over back again to the other side of the Sea, while he sent the People away; and he was oblig'd to lay his Commands on the Twelve so to do with some Earnestness, (u) and to Constrain them to do it, They being very Unwilling to lose the Opportunity, that now presented it self, of seeing their Master set up for a Temporal King.* 16 And by this means, when Evening was now come, his twelve Disciples went down unto the Sea, 17 and entred into a Ship, and went over the Sea toward Capernaum: and it was now dark, and Jesus was not come to them. 18 And the Sea arose, by reason of a great Wind that blew. 19 So when they had row'd about five and twenty or thirty furlongs, they see Jesus walking on the Sea, and drawing nigh unto the Ship; and *it being so Dark, that they could not discern who it was, they suppos'd it had been an Apparition, and they were afraid.* 20 But he says unto them, It is I, be not afraid. 21 Then they willingly receiv'd him into the Ship, and immediately the Ship was at the Land whither they went.

22 The day following, when the People which stood on the other, *i. e. Eastern or North-East side of the Sea, saw that there was no other Boat there the Night before when the Disciples went away, but that One whereinto his Disciples had enter'd, and that Jesus went not with his Disciples into the Boat, but that his Disciples were gone away alone:* 23 (Howbeit afterwards there came other Boats from Tiberias, nigh unto the place where they did eat Bread, after that the Lord had given Thanks) 24 When the People therefore, *having for some time (as is probable) sought after him, saw that Jesus was not there on that side of the Sea, neither his Disciples, they also took Shipping in the Ships that were come from Tiberias, and came to Capernaum, the usual place of his Residence or Dwelling, seeking for Jesus.* 25 And when they

(u) Matt. 14. 22.

H

had

III.
The People fol-
low Jesus to Ca-
pernaum.

TEXT.

TRANSLATION.

25 Καὶ εὗροντες αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ· Ραββί, πότε ᾧδε γέγονας;

26 Απεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἀμὲν ἀμὲν λέγω ὑμῖν, ζητεῖτέ με ὅχ' ὅτι εἶδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῆς ἄρτων, καὶ ἐχορτάσθητε.

27 Εργάζεσθε μὴ τὴν βρώσιν τὴν σπολυμνήν, ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τῷτον γὰρ ὁ πατήρ ἐσφράγισεν, ὁ Θεός. 28 Εἶπον οὖν πρὸς αὐτόν· Τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ; 29 Απεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς· Τοῦτο ἔστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσῃτε εἰς ὃν ἀπέστειλεν ἐκεῖνον. 30 Εἶπον οὖν αὐτῷ· Τί οὕτως ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμεν σοι; τί ἐργάζῃ;

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answer'd them and said, Verily verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were fill'd.

27 * Work not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father seal'd.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answer'd and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Οἱ

PARAPHRASE.

had found him on the other side of the Sea, they said unto him, Rabbi, when, and by what wonderful means camest thou hither? seeing there was no Boat to bring thee over, and the way round by Land is much too long for Any one to come it in so short a Time, but by some Extraordinary means.

IV.
His Discourse to
them about Not
working for the
Bread that per-
ishes &c.

26 Jesus knowing it would be to no purpose to satisfy this their Question and Curiosity, began to discourse with them of a more material Subject, and answer'd them and said, Verily verily I say unto you, Ye seek me, not because ye saw the Miracles, and thence conclude, as ye ought, that I am the Messias come to shew you the way to Eternal Life; but

but because ye did eat of the Loaves, and were fill'd yesterday, and so hope to be fed by me again, or to receive some other Bodily or Worldly Advantage. 27 But I advise you, (w) work not thus chiefly and with the greatest Concern for the Meat which perisheth, such as is your Common Food, and That I fed you with yesterday; but work chiefly for that Mystrious Meat which endures, in its effects at least, unto Everlasting Life; whereby, as may indeed be understood the Doctrine of the Gospel in general, so more especially is to be understood, the Sacramental Meat or Food, which the Son of Man shall hereafter, by the Sacrifice of himself on the Cross, and by the Institution of the Sacrament of the Lord's Supper in Remembrance of that his Sacrifice, give unto his Church, and so to as many of you as shall become Members of his Church: for him has God the Father Seal'd, i. e. God has as plainly testify'd by the Miracles he has empower'd me to do in healing and feeding your Bodies, that I am sent also, and principally, to heal and feed your Souls, by giving you Right Notions of God and his Worship, as if I had brought Credentials from God and Seal'd by him. 28 Then said they unto him, You advise us to Work chiefly for that Meat which endures to Everlasting life; What shall we do therefore, that we might work the Works of God, i. e. work so as to have the said Meat which endures to Everlasting life? 29 Jesus answer'd and said unto them, This is the Work in general, requir'd of God from you, in order to your having or partaking of the said Meat, viz. that ye believe on Him, i. e. Me whom he has sent, so as to be entirely Guided by me in such things as relate to your Spiritual Welfare; tho' they are directly contrary to the Wrong Notions you are possess'd with, as in other respects, so particularly in respect to the Messiah being a Temporal Prince, and to raise the Jewish Nation to Temporal Greatness and Splendor: whereas my Kingdom is of a Spiritual Nature, and tends to advance you to Spiritual Happiness. 30 They said therefore unto him, We are Certain that Moses gave us the Law from God; and therefore have Reason to believe, that by the Observance of the said Law we shall work the Works of God, or what God requires of us in order to attain Eternal life: What sign shewest thou then, that we may see it, and thereby be sufficiently convinc'd that we ought to believe thee, even in such things as tend to the neglecting and laying aside of the Observance of the Law, as to its Rites and Ceremonial part? In order to convince us of this, you should work some Work Greater than ever Moses did: but now what such Work dost thou work? 31 As to your feeding us for One meal yesterday in a miraculous manner, That is not to be compar'd

ANNOTATIONS.

(w) It is plain that to ἐργάζεσθαι here in the Original refers ἐργάζεσθαι τὴν ἐξουσίαν in the following verse; and therefore the words should have been so render'd by our Translators as to have made the Reference or Allusion Plain, which it is not according to the Common Translation.

TEXT.

TRANSLATION.

31 Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον
ἐν τῇ ἐρήμῳ, καθὼς ὅτι γεγραμ-
μένον· Ἄρτον ἐκ τῆς ὑψανοῦ ἔδω-
κεν αὐτοῖς φαγεῖν. 32 Εἶπεν οὖν
αὐτοῖς ὁ Ἰησοῦς· Ἀμὲν ἀμὲν λέγω
ὑμῖν· Οὐ Μωσὴς δέδωκεν ὑμῖν τὸν
ἄρτον ἐκ τῆς ὑψανοῦ· ἀλλ' ὁ πατήρ
μὲ δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τῆς
ὑψανοῦ τὸν ἀληθινόν. 33 Ὁ γὰρ
ἄρτος τῆς Θεοῦ ὅστις ὁ καταβάων
ἐκ τῆς ὑψανοῦ, καὶ ζωὴν διδὼς τῷ
κόσμῳ. 34 Εἶπον οὖν πρὸς αὐ-
τόν· Κύριε, πάντοτε δὸς ἡμῖν τὸν
ἄρτον τούτον. 35 Εἶπε δὲ αὐτοῖς ὁ
Ἰησοῦς· Εγὼ εἰμι ὁ ἄρτος τῆς ζωῆς·
ὁ ἐρχόμενος πρὸς με, ὃ μὴ πει-
νάσῃ καὶ ὁ πιστεύων εἰς ἐμέ, ὃ μὴ
διψήσῃ πώποτε. 36 Ἀλλ' εἶπον
ὑμῖν ὅτι καὶ ἐωράκατέ μου, καὶ
ὃ πιστεύετε. 37 Πᾶν ὃ δίδωσί μοι
ὁ πατήρ, πρὸς ἐμὲ ἔχει· καὶ τὸ ἐρ-
χόμενον πρὸς με ὃ μὴ ἐκβάλω ἔξω.
38 Ὅτι καταβέβηκα ἐκ τῆς ὑψα-
νοῦ, ὅχι ἵνα ποιῶ τὸ θέλημα τὸ
ἐμὸν, ἀλλὰ τὸ θέλημα τὸ πέμψαντός
με. 39 Τούτο δὲ ὅτι τὸ θέλημα τὸ
πέμψαντός με πατρὸς, ἵνα πᾶν ὃ δέ-
δωκέ μοι, μὴ ἀπολέσω ἔξω αὐτοῦ, ἀλλὰ
ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

31 Our fathers did eat man-
na in the desert; as it is writ-
ten, He gave them bread from
heaven to eat.

32 Then Jesus said unto
them, Verily verily I say unto
you, Moses gave you not that
bread from heaven; but my
Father giveth you the true
bread from heaven.

33 For the bread of God is
* that which cometh down
from heaven, and giveth life
unto the world.

34 Then said they unto
him, Lord, evermore give us
this bread.

35 And Jesus said unto
them, I am the bread of life:
he that cometh to me, shall ne-
ver hunger; and he that be-
lieveth on me, shall never
thirst.

36 But I said unto you, that
ye * have even seen me, and
believe not.

37 All that the Father giv-
eth me, shall come to me; and
him that cometh to me, I will
in no wise cast out.

38 For I came down from
heaven, not to do mine own
will, but the will of him that
sent me.

39 And this is the Father's
will which hath sent me, that
of all which he hath given
me, I should lose nothing, but
should raise it up again at the
last day.

P A R A P H R A S E.

to what was done by Moses: for Our Fathers did eat Manna in the Desert, for no less than forty years together, and were vastly a Greater Number than we were yesterday; and what they eat was not Common food, such as you gave us, but Bread or Food from Heaven, as it is written (Psal. 78. 25.) He gave them Bread from Heaven to eat. 32 Then said Jesus unto them, Verily verily I say unto you, Moses gave you not that Bread from Heaven really and properly speaking, it being said in the forecited Text of Scripture to be Bread from Heaven, only on account of its being given to your Fathers by the more immediate Power of God who is in Heaven, or else on account of its being made of somewhat which fell down out of the Air, which is sometimes call'd Heaven: But my Father gives you the True Bread from Heaven. 33 For the Bread thus given you of God is That which comes down from Heaven Truly speaking, I my self and my Doctrine being that Bread, who Truly came down from Heaven most Truly so call'd, or the Highest Heaven; and accordingly this Bread I speak of gives Life unto the World. 34 Then the People, understanding him still to speak of some strange and extraordinary Bread, said unto him, Lord, not for One or Two meals, but Evermore give us this Bread. 35 And Jesus then judging it Requisite to speak more Plainly to them, said unto them, I am the Bread or Food of Life I have hitherto been telling you of: He therefore that comes to me as his Spiritual Guide and Saviour, shall Evermore have this Bread as you desire, and consequently shall never suffer starving Spiritual hunger; and he that believes on me as such, shall never suffer killing Spiritual thirst; i. e. shall never want any thing Necessary to his Spiritual Happiness, forasmuch as He has those Means which will more certainly support him to Everlasting life, than Meat and Drink do support the Body in this Mortal life. 36 But the Case is with you, as afore (v. 26) I said unto you, viz. that ye have even seen me working Miracles sufficient in themselves to convince you to Believe in me, as I require of you, and yet ye believe not: which can be justly attributed only to your Own Perverseness and Obstinacy. 37 For All that the Father gives me, i. e. All that make a Right use of God's Common preventing Grace, so as to be of an Honest, Sincere, Humble and Teachable Disposition, and consequently Rightly and Impartially to weigh and consider my Doctrine and Miracles, shall thereby be convinc'd of my being sent from God to be the Saviour of the World, and shall come to me as such; and him that thus comes to me, I will in no wise cast out, or refuse to receive. 38 For I came down from Heaven, not to do mine Own will, i. e. not to do as One that acts according to his Own will in Opposition to God's will, but to do the will of Him that sent me. 39 And this is the Father's will who has sent me, that of All which he has given me, i. e. who believe on me, and live according to the Rules of my Gospel, I should lose Nothing, i. e. suffer no such One to be lost, or perish Eternally, but should raise it, i. e. him up again

TEXT.

TRANSLATION.

40 Τὸτο δὲ ὅτι τὸ θέλημα ὃ πέμ-
ψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν
υἱόν, καὶ πιστεύων εἰς αὐτὸν, ἔχη
ζωὴν αἰώνιον· καὶ ἀναστήσω αὐτὸν
ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ. 41 Εὐγνώζον
οὖν οἱ Ἰουδαῖοι τοῦ αὐτοῦ, ὅτι εἶ-
πεν· Εγὼ εἰμι ὁ ἄρτος ὁ καταβάς
ἐκ τοῦ οὐρανοῦ. 42 Καὶ ἔλεγον·
Οὐκ ἔστος ὅστις Ἰησοῦς ὁ υἱὸς Ἰωσήφ,
ὃ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν
μητέρα; Πᾶς οὖν λέγει ἕτερος· Ὅτι
ἐκ τοῦ οὐρανοῦ καταβέβηκα; 43 Απε-
κρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς·
Μὴ γινώσκετε μετ' ἀλλήλων. 44 Οὐ-
δεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν
μὴ ὁ πατὴρ ὁ πέμψας με ἐκλύσῃ
αὐτὸν, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ
ἐσχάτῃ ἡμέρᾳ. 45 Ἐπὶ γρημαμμένοι
ἐν τοῖς προφήταις· Καὶ ἔστιν ὅτι πάν-
τες διδάκτοί τοῦ Θεοῦ. Πᾶς οὖν ὁ
ἀκούσας τοῦ πατρὸς, καὶ μαθὼν,
ἔρχεται πρὸς με. 46 Οὐχ ὅτι ὁ
πατὴρ πᾶς ἑώρακεν, εἰ μὴ ὁ ὢν
πρὸς τὸ Θεόν· ὁ γὰρ ἑώρακεν τὸν πατέρα.
47 Ἀμὲν ἀμὲν λέγω ὑμῖν, ὁ πι-
στεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον.
48 Εγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. 49 Οἱ
πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ
ἐρήμῳ, καὶ ἀπέθανον. 50 Οὗτός ἐστιν
ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάντων,

40 And this is the will of
him that sent me, that every
one which seeth the Son, and
believeth on him, may have
everlasting life: and I will
raise him up at the last day.

41 The Jews then murmur'd
at him, because he said, I am
the bread which came down
from heaven.

42 And they said, Is not
this Jesus the son of Joseph,
whose father and mother we
know? how is it then that he
saith, I came down from hea-
ven?

43 Jesus therefore answer'd
and said unto them, Murmur
not among your selves.

44 No man can come to me,
except the Father which hath
sent me draw him: and I will
raise him up at the last day.

45 It is written in the pro-
phets, And they shall be all
taught of God. Every man
therefore that hath heard, and
hath learn'd of the Father,
cometh unto me.

46 Not that any man hath
seen the Father, * except he
which is of God, he hath seen
the Father.

47 Verily verily I say unto
you, He that believeth on me
hath everlasting life.

48 I am the bread of life.

49 Your Fathers did eat
manna in the wilderness, and
are dead.

50 This is the bread which
cometh down from heaven,

again at the last day to *Life eternal*. 40 And further yet, this is the will of Him that sent me, that every One who sees the *Miracles wrought by me his Son*, and thereupon believes on him the said Son, may have Everlasting life, in *Body as well as Soul*; and to this end it is that I will raise him up in his *Body* at the last Day. 41 The Jews then murmur'd at him, laying aside *All the Respect they had for him the Day afore*, when they would have made him their King; and they did this, because he said, I am the Bread which came down from Heaven. 42 And they said, Is not this Jesus the Son of Joseph, whose Father and Mother we know? how is it then that he says, I came down from Heaven? 43 Jesus therefore answer'd and said unto them, Murmur not among yourselves against me, as if I could not come from Heaven, because I am not only a Man, but as such descended of a mean Family as to its present Circumstances. These are not the Principal Reasons which keep you from believing on me, but your Own Worldly and Sinful Affections and Dispositions. 44 As I said afore, v. 37. All that the Father gives me come unto me; so agreeably thereto I say now on the other hand, that No man can come unto me, except the Father who has sent me draw him, i. e. except he make a Right use of that Common Preventing Grace which God vouchsafes to All men, so as thereby to be Honestly and Sincerely and Humbly dispos'd to Receive the Truth; and such a One will come to me or believe in me, as I afore said, and I will raise him up at the last day to Everlasting life. 45 It is written in the Prophets, And they shall be All taught of God, namely, in a more Immediate and Extraordinary manner, when the Messiah should appear on Earth, to teach and instruct Men: And this Prophecy is now Actually fulfill'd. Every Man therefore that has heard, and has learn'd of the Father, comes unto me. 46 Not that Any man has seen the Father, and so heard and learn'd of the Father, in a Literal sense, except He, i. e. the Son, who is of God; he has seen the Father in a Literal sense: whereas, when I said (v. 45.) that every Man that has heard and learn'd of the Father comes unto me, my meaning is, that whosoever makes a Right use of God's Common Preventing Grace, so as to have his Heart thereby Honestly and Sincerely dispos'd to receive the Truth of God, when made Known to him, and Confirm'd by Sufficient Evidence, will believe on Me. 47 And verily verily I say unto you, He that believes on me, has Everlasting life, i. e. has that which will nourish and bring him to Everlasting life. 48 For as I said afore (v. 35.) I am The Bread of Life; with which the Manna you spoke of (v. 31.) is not to be compar'd. 49 Your Fathers did eat Manna in the Wilderness, and are Dead Eternally for their Sins, such as were Impenitently wicked among them; the Eating of the Manna not being a means to procure them Pardon or Eternal Happiness: 50 but This which I speak of, is the Bread which comes down from Heaven, Truly, and in a Literal Sense (which the Manna did not) that a Man may

TEXT.

TRANSLATION.

ἵνα τις ἐξ αὐτῆς φάγῃ καὶ μὴ ἀποθάνῃ.

51 Ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸ αἰῶνα· καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σὰρξ μου ὅσιν, ἣν ἐγὼ δώσω ὑπὲρ τοῦ κόσμου ζωῆς.

52 Εμαῶντο οὖν ὡς ἀλλήλους οἱ Ἰουδαῖοι, λέγοντες· Πῶς δύναται ἐστὶν ἡμῖν δῆναί τινι τὴν σάρκα φαγεῖν;

53 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὲν ἀμὲν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

54 Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον· καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. 55 Ἡ γὰρ σὰρξ μου ἀληθῶς ἐστὶ βρώσις, καὶ τὸ αἷμά μου ἀληθῶς ὅστις πόσις. 56 Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ.

that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily verily I say unto you, Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

ANNOTATIONS.

(x) That this Text, and the whole Discourse relating thereto, is more particularly to be understood of the *Sacrament of the Lord's Supper*, has been always my Own Judgment, ever since I have been Able to make a Judgment, and before I had consulted the Opinions of Others. And upon Consulting the Primitive Fathers, it will appear that the said Text &c. was so understood by Them in general; as is shewn at large, in a Treatise entitled, *The Unbloody Sacrifice and Altar Unvail'd and Uncover'd*, writ by the Reverend and Learned Mr John, Sect. 5. pag. 351, &c.

may eat thereof, and *thereby* not Dye *Eternally*. 51 *Namely, I tell you again, that I am the said Living, i. e. Life-giving Bread, which came down from Heaven: if any Man truly eat of this Bread, he shall thereby, as a Principal means appointed for the obtaining the Pardon of his Sins and Eternal life, live for ever: and the Bread that I will give them to eat that believe on me, more properly and especially is my Flesh or Body, the Life of which I will give as a Sacrifice for to expiate the Sins of the whole World, and so for the Life of the whole World, i. e. that All that truly believe on me may obtain Eternal Life, as well as the Pardon of their Sins.* 52 The Jews therefore strove, *i. e. disputed with greater warmth than afore among themselves, saying, How can this Man give us his Flesh to eat?* 53 Then Jesus gave them a somewhat more full or particular Description of the Two parts of the Sacrament of the Lord's Supper, which he design'd to institute in due time; and also foretold them the Indispensable Necessity of Receiving it; and said unto them, Verily verily I say unto you, *that the Time is coming, namely After my Institution of the said Sacrament, that Except ye eat (x) the Flesh or Body of the Son of Man, and drink his Blood in the Mysterious and Sacramental Manner which I shall appoint, when ye are come to Tears of Discretion or Understanding enough to perform this Duty as it ought, and shall have Opportunity of performing it, ye shall have no Spiritual life in you, and consequently cannot attain to Eternal life; the Neglect of this Duty of Receiving the Sacrament of the Lord's Supper, if Impenitently continu'd or liv'd in, being no less sufficient to debar you of Eternal Happiness, than the Living in any other wilful Sin.* 54 *Whoso Worthily, or being duly Qualify'd, namely, with a sincere Repentance of All his Sins past, and a sincere Resolution of Amendment, or Forsaking All his former Sins, and Living an Holy life for the Future: Whoso, I say, thus eats the Bread which I shall institute or appoint to be eaten in the Sacrament of the Lord's Supper, as a Symbol or Representation of my Flesh or Body crucify'd, and drinks the Wine that I shall appoint to be receiv'd in the said Sacrament, as a Representation of my Blood pour'd out on the Cross, has Eternal life: and tho' he shall not hereby be exempted from the Common Sentence pass'd on Mankind of undergoing Bodily Death; yet I will raise him up at the Last day, even in his Body, that in it, as well as in his Soul, he may partake of the Joys of Eternal life.* 55 *Whoso worthily partakes of the Lord's Supper, I say, has Eternal life: for, as Natural or Common Meat and Drink do nourish in a Natural manner, or in respect of the Natural life; so the Sacramental Bread which is my Flesh or Body, is Spiritual meat indeed, and the Sacramental Wine which is my Blood, is Spiritual drink indeed, i. e. do nourish such as duly partake thereof in a Spiritual manner, or in respect of the Spiritual and Eternal life.* 56 *Namely, He that eats my Flesh, and drinks my Blood, i. e. duly partakes of the Sacrament of the Lord's Supper, dwells in me,*

TEXT.

TRANSLATION.

57 Καθὼς ἀπέτειλέ με ὁ ζῶν πατήρ, καὶ γὰρ ζῶ διὰ τὴν πατέρα· καὶ ὁ πρῶ- γων με, καὶ κενὸς ζήσεται δι' ἐμέ.

58 Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ ὕρα- νῦ καταβάς· ὃ καθὼς ἔφαγον οἱ πα- τέρες ὑμῶν τὸ μάννα, καὶ ἀπέθανον. ὁ πρῶτων τοῦτον τὸν ἄρτον, ζήσεται εἰς τὸ αἰῶνα. 59 Ταῦτα εἶπεν ἐν συνα- γῇ, διδάσκων ἐν Καπερναύμ.

60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶ μαθητῶν αὐτοῦ, εἶπον· Σκληρὸς ἐστὶν ὁ λόγος· τίς δύναται αὐτὸ ἀκούειν; 61 Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι ρο- γύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς· Τούτο ὑμᾶς σκανδαλίζει; 62 Εὰν ἔν θεωρῆτε τὸ υἱὸν τοῦ ἀνθρώ- που ἀναβαίνειν ὅπου ἦν πρὶν τὸ εἶναι; 63 Τὸ πνεῦμά ἐστι τὸ ζωοποιεῖν, ἡ σὰρξ οὐκ ὠφελεῖ ὅθεν. τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ ἐστίν. 64 Ἀλλ' εἰσὶν ἔξ ὑμῶν πῖνες οἱ ὃ πιστεύουσιν. ἡδεὶ γὰρ ἔξ ἀρχῆς ὁ Ἰησοῦς πῖνες εἰσὶν οἱ μὴ πιστεύον-

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread, shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard this, said, This is an hard say- ing, who can hear it?

61 When Jesus knew in him- self that his disciples murmur'd at it, he said unto them, Doth this offend you?

62 What and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quick- neth, the flesh profiteth no- thing: the words that I speak unto you, they are spirit, and they are life.

64 But there are some of you that believe not. For Je- sus knew from the beginning, who they were that believ'd

πῖ,

PARAPHRASE.

and I in him, i. e. in a most intimate and unconceivable manner is Spiritually united to me, and a Spiritual Member of me, and as such par- takes more and more of the Holy Spirit and Grace; the Partaking of the said Holy Sacrament being intended by me to be one Principal Means of Partaking of Grace, both as thereby is denoted the Pardon of Sins past, and also the Assistance of the Holy Spirit to Resist and Overcome Sin for the future. 57 As the Living Father, i. e. the Father who is the Foun-
tain

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tain of the Godhead, has sent me, and I live by the Father, as deriving my Life from Him; so he that eats me, in the *Mysterious or Spiritual* manner I shall appoint, i. e. in the *Sacrament*, even he shall live by me, i. e. shall derive *Eternal life* from me. 58 To conclude therefore, This, viz. I my self, is That Bread which came down from Heaven, in order to be eaten or fed upon in the *Spiritual* manner aforesaid; not to the same end as your Fathers did eat Manna, viz. only to nourish their *Mortal Bodies* in their *Natural* life, and are Dead therefore in their Bodies: but to a much Nobler end; for he that eats of this Bread, shall thereby receive such *Spiritual Nourishment*, as to live for ever. 59 These things said he to the Jews in the Synagogue, as he taught in Capernaum.

60 Many therefore, even of those who had hitherto profess'd to be his Disciples, when they had heard this Discourse, said, This which he has said of his being Bread, and giving us his Flesh to eat, and Blood to drink, and our Eating him &c. is an Hard or Absurd saying, who can hear it, i. e. believe it to be True? 61 When Jesus knew that some of his Disciples thus murmur'd at it, he said unto them, Doth this offend you? 62 What and if ye shall see the Son of Man Ascend up into Heaven, where he was before he came down upon Earth? Is it not as Strange and Incredible to you at present, that I should do the One as the Other? Yet you shall some of you see me Ascend into Heaven, and then you will not wonder at my Coming down thence. And besides, this my Ascension into Heaven, with my Flesh or Body, will then teach you not to understand what I have said of Eating my Flesh, in the literal and gross sense you now Perversely understand it in. 63 Whereas you might have perceiv'd from what I said afore, that It is the Holy Spirit that quickens, or gives *Spiritual Life* to such as duly partake of the Blessed Sacrament of my Body and Blood: The Flesh, whether you understand thereby my Natural Flesh or Body, or Any other material thing dignify'd with that Character, as the material Bread us'd in the Sacrament; in which ever of these senses you understand the Flesh I have spoken of, It of It self profits Nothing toward the Attainment of *Eternal life*. The Words that I speak unto you, both in this and other the like Cases, they are Spirit, and they are Life, i. e. they are to be understood in a *Spiritual Sense*, wherein the things spoken of do really conduce, Agreeably to the True meaning of such my Discourses, to a *Spiritual and Eternal life*. 64 But your being Offended at this my Discourse concerning my Flesh and Blood, do's at the bottom proceed from no other cause than this, viz. because there are some of you, i. e. such of you as are thus offended, are Those that believe not Sincerely, or on sound Principles, tho' they Profess to Believe. For Jesus knew from the Beginning of his Ministry, and gathering Disciples, who of them they were that Believ'd not sincerely on him, tho' they profess'd to Believe in him; and he knew this so Fully and Particularly, that he knew from the First time that Judas Iscariot profess'd

V.
Christ further
discourses on the
same Subject to
some of his Dis-
ciples, that were
offended at what
he had said.

TEXT.

TRANSLATION.

τες, καὶ τίς ὅστιν ὁ πωλῶν αὐτόν.
65 Καὶ ἔλεγε· Διὰ τὸ τοῦτο εἶρηκα ὑ-
μῖν, ὅτι ὅστις δώσει ἐλθεῖν πρὸς με,
ἐὰν μὴ ἢ δεδομένον ἀπὸ ἐκ τοῦ πατρὸς
μου. 66 Ἐκ τούτου πολλοὶ ἀπῆλθον
τῷ μαθητῶν αὐτοῦ εἰς τὰ ὁπίσω, καὶ
ἔκλιπεν μετ' αὐτοῦ οὐδεὶς.

67 Εἶπεν ὁ Ἰησοῦς τοῖς δώδεκα·
Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; 68 Ἀπε-
κρίθη ὁ ἀπὸ Σίμων Πέτρος· Κύριε,
πρὸς τίνα ἀπελευσόμεθα; ῥήματα
ζωῆς αἰωνίου ἔχεις. 69 Καὶ ἡμεῖς πε-
πιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ
Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. 70 Ἀ-
πεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἐγὼ ὑμᾶς
τὴν δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς
διάβολός ἐστιν; 71 Ἐλεγε δὲ τῷ Ἰούδα
Σίμωνος Ἰσκαριώτην· ὅτις ὁ ἡμελλεν
αὐτὸν πρᾶδιδόναι, εἰς ὃν ἐκ τῶν δώδεκα.

Κεφ. ζ'. Καὶ οὐδεὶς ἀπὸ τῶν μαθητῶν
ταῦτα ἐν τῇ Γαλιλαίᾳ· ὅτι ὁ Ἰησοῦς
ἐν τῇ Ἰουδαίᾳ οὐδεὶς πατεῖν, ὅτι ἐζητούντων
αὐτὸν οἱ Ἰουδαῖοι σπᾶντεῖν αὐτόν.

2 Ἦν δὲ ἐγγύς ἡ εορτὴ τῶν Ἰουδαίων
ἡ σκηνοπηγία. 3 Εἶπον ὁμοῦν πρὸς αὐτόν

not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 From that *time* many of his disciples went back, and walk'd no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answer'd him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe, and are sure that thou art that Christ the Son of the living God.

70 Jesus answer'd them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

Chap. VII.

After these things, Jesus walk'd in Galilee: for he would not walk in *Judea, because the Jews sought to kill him.

2 Now the Jews feast of tabernacles was at hand.

3 His brethren therefore said

PARAPHRASE.

to Believe in Him, that it was He who should betray him, when the Proper time for it was come. 65 And he said, Therefore said I (afore v. 44.) unto you, that no Man can come unto me as a True Sincere Believer; except it were given unto him of my Father. 66 Hereupon, from that time many of his Disciples who were not Sincerely such, perceiving

PARAPHRASE.

receiving by what he said (v. 64, 65.) that their Insincerity was not Unknown to him, went back, i. e. off from him, and walk'd no more with him, i. e. were no longer his Disciples.

67 Then said Jesus unto the Twelve Apostles, Will ye also go away from me, and be no longer my Disciples? 68 Then Simon Peter answer'd him, Lord, to whom shall we go, but to thee? for Thou hast the Words of Eternal Life, i. e. Thou alone canst truly guide and instruct us what to do in order to attain Eternal life, which ought to be our chief concern. 69 And, i. e. namely, we believe and are lure from what we have seen and heard, that Thou art That Christ, the Son of the living God, which has been so long promis'd to us by God, to guide and instruct us unto True Happiness. 70 Jesus answer'd them, Have not I chosen you Twelve out of all my Disciples to be my Constant Attendants, and to be admitted into the Closest Friendship and Intimacy with me? i. e. Altho' I have done this, yet to let you see that I perfectly know the Hearts of you Twelve, as well as of my other Disciples; I say unto you, that tho' Peter has made a Commendable Confession with respect to me in the Names of All you Twelve, yet I know you do not All believe so sincerely in your Hearts, and that One of you is at the Bottom such a Child of the Devil, or so very Wicked, and shall be so far influenc'd by the Devil, as to Betray me to my Enemies when the Time appointed of God for it is come. 71 This he spake of Judas Iscariot the Son of one Simon: for he it was that should Betray him, being One of the Twelve.

VI.
Christ's Knowledge of All men, particularly of the Traytor.

Chap. VII. After these things for some considerable Time, (as may be Best seen by looking on my Table of the Harmony of the four Gospels) Jesus walk'd, i. e. continu'd in Galilee, going from place to place to teach and instruct the People: for he would not walk in Judea, properly so call'd, because the chief Rulers of the Jews, who resided generally and most of them at Jerusalem in Judea, sought to kill him; so maliciously exasperated were they against him.

VII.
Christ stays in Galilee, not going up to Jerusalem at the next Passover.

SECTION VI.

Containing such Particulars as are related by St John, From a little before the Feast of Tabernacles, which was in the thirty fourth year of CHRIST'S Life, or A.D. 32, To the Feast of the Dedication next ensuing, or in the same year. Which Particulars take up Chap. VII. 1 — X. 21, of this Gospel, and are Wholly Omitted by the Other Evangelists.

2 Now the Jews Feast of Tabernacles, so call'd and kept in memory of their Ancestors living in Tabernacles or Tents for forty years in the Wilderness, was at hand; It began always on the Fifteenth of the Hebrew month Tisri, which was this year about the middle of October. 3 His Brethren were (as we learn Mat. 13. 55.) these four, James and Joseph,

I.
Christ goes to Jerusalem to the Feast of Tabernacles.

Si-

TEXT.

TRANSLATION.

οἱ ἀδελφοὶ αὐτοῦ· Μετάβηθι ἐντεῦθεν, καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς. 4 Οὐδεὶς γὰρ οὐ κρυπτῶ τι ποιεῖ, καὶ ζητεῖ αὐτὸς οὐ παρρησίαν εἶναι· εἰ ταῦτα ποιεῖς, φανέρωσον σταυτὸν τῷ κόσμῳ. 5 Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ὁπίστευον εἰς αὐτόν. 6 Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ο καιρὸς ὁ ἐμὸς ὕπω πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ὅτιν ἐστι· 7 Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ ὅτι ἐγὼ μαρτυρῶ πρὸς αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ ποιῶντά ὅτιν. 8 Ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ τὸ ἔτι ἀναβάνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς ὕπω πεπλήρωται. 9 Ταῦτα δὲ εἰπόν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ. 10 Ὡς δὲ ἀνέβη οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτήν, καὶ φανερώσας, ἀλλ' ὡς ἐν κρυπτῷ.

unto him, Depart hence, and go into Judea; that thy disciples also may see the works that thou doest.

4 For there is no man that doth any thing in secret, and he himself seeketh to be known openly: If thou do these things, shew thy self to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast, for my time is not yet full come.

9 When he had said these words unto them, he abode still in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

II OI

ANNOTATIONS.

V. 8. † So it is read in Cant. and some few other MSS. and in Vulg. Lat. Syr. and Perlick Versions; as also in Chrysostom, Cyril and Augustin. And indeed it is not to be doubted but that *οὐκ* is the Original Reading, because there can be no Reason for turning *εἰπω* into *οὐκ*, but there is an obvious Reason for turning *οὐκ* into *εἰπω*, viz. that our Lord might not seem to say one thing, and do another. And that *οὐκ* was thus turn'd here into *εἰπω* on such an account, is put beyond all doubt, by considering that *Porphyrus*, that Enemy of Christianity, do's endeavour from this very Passage to render our Lord guilty of speaking an *Untruth*, in saying first he would *Not go* to the Feast, and afterwards *Going*: Whence as it appears beyond all Doubt, that it was read *οὐκ*, and not *εἰπω*, in *Porphyrus's* time, so it appears also, I think, beyond all reasonable Doubt, that hence *οὐκ* came to be put

Simon and Jude: of which Two, James and Jude, were of the Number of the twelve Apostles, which were chosen a considerable time before this: So that what is said in the following Verses 3—8, can't be Reasonably understood of these Two; but may very well be understood of the Two other, who as they were not Apostles, so probably were not so, because they were such as are describ'd here v. 5 and 7; and therefore no wonder they should take upon them to Direct our Lord What to Do, and When to go up to the Feast here mention'd, as our Evangelist here tells us they did, viz. These Two of his Brethren that were not Apostles, when they saw Jesus not preparing to go to the Feast, therefore said unto him, Why dost thou not Depart hence from Galilee, where thou hast now staid so long, viz. near, if not quite, or even above Two years, and go into Judea, that thy Disciples also that be there may see the Miraculous works that thou dost, and thereby also the Number of thy Disciples may be increas'd, by Others being induc'd by thy Miracles to follow Thee as such? 4 For there is no Man of Common Prudence that do's any thing Extraordinary in Secret, as Galilee may be esteem'd to be in respect of Jerusalem in Judea, especially at a Feast time; and he himself seeks or desires at the same time, by what he do's thus Extraordinary, to be Known Opeply, or to As Many as he can: wherefore if you do these things with an Intention to be Known, and to get Followers, go now to this Feast at Jerusalem, where thou wilt have the Opportunity to shew thy Self to some that come to the said Feast from many different Parts of the World. 5 For neither did these Two of his Brethren believe in Him so, as to have a just Reverence for Him; but thought that He acted out of a Desire of Vain-glory and Worldly Honour, or the like. 6 Then Jesus said unto them, My proper time for avoiding the malicious Designs of the Jewish Rulers at Jerusalem, when I get thither, is not yet come: but your time is Always ready, i. e. you may go when you please, without Danger. 7 The World cannot have any Reason to hate you, while you are acted by Worldly Principles yourselves, and so do not oppose Others that are so: but me it hates, because I testify that the Works thereof, i. e. such Works as are done out of meer Worldly Principles, and so contrary to the Will of God, are Evil. 8 Go ye up unto this Feast: I go not up yet unto this Feast, for my time is not yet full come. 9 When he had said these Words unto them, he abode still in Galilee. 10 But when his said Brethren were gone up, then went he also up unto the Feast, Not so Openly as he was wont to do about Galilee with vast Multitudes following him, or flocking to him; but as it were in Secret, being attended only with the twelve Apostles,

A N N O T A T I O N S.

put into the Text afterwards instead of *and*, as shewing the True meaning of *and* at this place; for which reason I have retain'd *Not yet*, in the English Version, only putting *yet* in a different Character, to shew it is put in by way of Explanation.

and

TEXT.

TRANSLATION.

11 Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν
 ἐν τῇ ἐορτῇ, καὶ ἔλεγον· Πῦθ' ἐστὶν
 οὗτος; 12 Καὶ γηγυσμός πο-
 λὺς ᾤοντο αὐτῷ ἐν τοῖς ὄχλοις. οἱ
 μὲν ἔλεγον, ὅτι ἀγαθὸς ἐστίν. ἄλλοι δὲ
 ἔλεγον· Οὐ· ἀλλὰ πλανᾷ τὸ ὄχλον.
 13 Οὐδεὶς μὲντοι παρρησίᾳ ἐλάλει
 περὶ αὐτοῦ, ἀλλὰ τὸ φόβον τῶν Ἰουδαίων.
 14 Ἡδὴ ὅτε ἐορτῆς μεσότης, ἀνέβη ὁ
 Ἰησοῦς εἰς τὸ ἱερὸν, καὶ ἐδίδασκε. 15 Καὶ
 ἐθαύμαζον οἱ Ἰουδαῖοι, λέγοντες· Πῶς
 ἕτος γράμματα οἶδε, μὴ μεμαθηκώς;
 16 Απεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν·
 Ἡ ἐμὴ διδαχὴ ἧκ' ἐστὶν ἐμὴ, ἀλλὰ ὃ
 πέμψαντός με. 17 Εἰ τις θέλῃ τὸ
 θέλημα αὐτοῦ ποιεῖν, γνώσε' ὅτι
 διδάσκῃς, πότερον ἐκ τῶν Θεῶν ἔστιν, ἢ
 ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. 18 Ὁ ἀφ'
 ἐαυτοῦ λαλῶν τὸ δοῦναι τὴν ἰδίαν ζητεί· ὁ
 δὲ ζητῶν τὸ δοῦναι ὃ πέμψαντος αὐτόν,
 ὕψος ἀληθείας ἐστὶ, καὶ ἀδικία ἐν αὐτῷ
 οὐκ ἔστιν. 19 Οὐ Μωσῆς δέδωκεν
 ὑμῖν τὸν νόμον, καὶ ὅδε ἕξ ὑμῶν ποιῶν
 τὸν νόμον; τί με ζητεῖτε σκολεῖναι;

11 Then the Jews sought
 him at the feast, and said,
 Where is he?

12 And there was much mur-
 muring among the people con-
 cerning him: for some said, he is
 a good man: others said, Nay;
 but he deceiveth the people.

13 Howbeit, no man spake
 openly of him, for fear of the
 Jews.

14 Now about the midst of
 the feast, Jesus went up into
 the temple, and taught.

15 And the Jews marvel'd,
 saying, How knoweth this man
 letters having never learn'd?

16 Jesus answer'd them, and
 said, My doctrine is not mine,
 but his that sent me.

17 If any man will do his
 will, he shall know of the do-
 ctrine, whether it be of God,
 or whether I speak of my self.

18 He that speaketh of him-
 self, seeketh his own glory:
 but he that seeketh his glory
 that sent him, the same is true,
 and no unrighteousness is in
 him.

19 Did not Moses give you
 the law, and yet none of you
 keepeth the law? Why go ye
 about to kill me?

20 And

PARAPHRASE.

and some Others, who made Comparatively but a small number in respect
 of the Numbers that were wont to follow him, and who (as is probable)
 did not keep All together in a Body All the way with him, but met him
 in certain Places appointed, and in certain Numbers. For tho' St Mat-
 thew and Mark take no Notice of this Journey, nor of Christ's Coming to
 this Feast; yet St Luke has taken Notice of the Journey, viz. Chap. IX.

51—X. 16. whence it appears, that Christ was not only attended with

the Apostles, but also that several Others came to him as he went Along, and that he sent the Seventy during this Journey. But tho' St Luke gives an Account of this Journey, yet he gives no Account of what was done by Christ at Jerusalem during this Feast; and therefore Our Evangelist St John, exactly agreeable to his Design chiefly to Supply the Defects in the History of the former Gospels, gives no Account of this Journey it self, this having been done Sufficiently by St Luke; but gives us an Account of what was done at Jerusalem this Feast, which had been Omitted by St Luke, as well as St Matthew and Mark.

11 Then the Chief of the Jews at Jerusalem sought for him at the beginning of the Feast, and said, Where is he? 12 And there was much Murmuring among the People concerning him: for some said, He is a Good man: others said, Nay; but he deceiveth the People. 13 Howbeit, no Man that favour'd him spake Openly in favour of him, for fear of the Jews, i. e. the Jewish Rulers at Jerusalem, who it was known were mightily exasperated against Him. 14 Now about the midst, i. e. third or fourth day of the Feast which lasted eight days, Jesus thought fit to appear Publickly, and went up into the Temple and taught. 15 And he taught so Excellently well, that the Jews marvell'd, saying, How knows this Man Letters, having never learn'd, i. e. How came this Man to understand the Scriptures so well, having never been bred up at any of our Schools? 16 Jesus answer'd them, and said, My Doctrine is not Mine in the Notion you have of me, viz. as a meer Man, but His that sent me, viz. God's, who accordingly has communicated it to me as Man, without my Previous Study or the like. 17 And if any man will, i. e. is but Sincerely willing to do his Will, he shall thereby be Rightly dispos'd and duly enabled to know, from the very Nature and Tendency of the Doctrine it self, whether it be of God, or whether I speak of my self. 18 One so dispos'd as is mention'd in the foregoing Verse, will Rightly judge, that He that speaks of himself seeks his Own Glory, or Worldly Honour and the Applause of Men; and therefore would suit his Doctrine to the Corrupt inclinations of them he speaks to: but on the contrary, he that seeks his, i. e. God's Glory that sent him, and in order thereto plainly Reproves Men for Sinning against God, and truly teaches them what their Duty to God requires of them, tho' it be most contrary to the Corrupt Inclinations of Men, and so exposes him to their Hatred and Malice, the same is most certainly a True Teacher sent from God, and no Unrighteousness is in him, for which his Doctrine should be rejected. 19 But ye are Far from being so Qualify'd as is mention'd v. 17, and consequently are not in a Capacity to judge Aright of the Truth of my Doctrine. For did not Moses give you the Law from God, as you yourselves acknowledge? and yet so Far are ye from being Willing to do the Will of God, that none of you keeps the Law. And therefore Why, out of a pretended, Hypocritical Zeal for the Law, go ye about to Kill me,

II.
Christ's Discourse
to the Jews, more
particularly as to
the Violation of
the Sabbath.

TEXT.

TRANSLATION.

20 Απεκρίθη ὁ ὄχλος καὶ εἶπε· Δαί-
μόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι;
21 Απεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐ-
τοῖς· Ἐν ἔργον ἐποίησα, καὶ πάντες
θαυμάζετε. 22 Διὰ τὸ τοῦ Μωϋσέως
δίδωκεν ὑμῖν ἡ περιτομὴ, ὅτι
ὁ τὸ Μωϋσέως ὅτιν, ἀλλ' ἐκ τῶ πα-
τέρων, καὶ ἐν σαββάτῳ περιτέμνετε ἄν-
θρωπον. 23 Εἰ περιτομὴ λαμ-
βάνει ἄνθρωπον ἐν σαββάτῳ, ἵνα
μὴ λυθῇ ὁ νόμος Μωϋσέως, ἐμοὶ χα-
λᾷτε ὅτι ὅλον ἄνθρωπον ὑγίη ἐποίησα
ἐν σαββάτῳ; 24 Μὴ κρίνετε κατ'
ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρί-
νατε. 25 Ἐλεγον οὖν πρὸς ἐκ τῶν
Ἱεροσολυμιτῶν· Οὐκ ἔστὶς ἐστὶν ὃν ζη-
τεῖσιν ἀποκτεῖναι; 26 Καὶ ἰδε, παρ-
ρησία λαλῶ, καὶ οὐδὲν αὐτῷ λέγεσι·
μήποτε ἀληθῶς ἐγνώσαν οἱ ἄρχοντες
ὅτι ἔστὶς ὅστις ὁ Χριστός; 27 Ἀλ-
λὰ τὸν οἶδαμεν πόθεν ὅστις· ὁ δὲ

20 The people answer'd and
said, Thou hast a devil: who
goeth about to kill thee?

21 Jesus answer'd and said
unto them, I have done one
work, and ye all marvel.

22 Moses therefore gave un-
to you circumcision, not be-
cause it is of Moses, but of the
fathers, and ye on the sabbath-
day circumcise a man.

23 If a man on the sabbath-
day receive circumcision, that
the law of Moses should not be
broken; are ye angry at me,
because I have made a man *all
over whole on the sabbath-
day?

24 Judge not according to
the appearance, but judge
righteous judgment.

25 Then said some of them
of Jerusalem, Is not this he
whom they seek to kill?

26 But lo, he speaketh bold-
ly, and they say nothing unto
him: do the rulers know in-
deed that this is the * Christ?

27 Howbeit we know this
man whence he is: but when

Xei.

PARAPHRASE.

as One that have formerly broken the Law in Curing an Infirm man that
could not go, when I was last here, on the Sabbath-day? This Jesus
spake, as well knowing the Malicious Designs that were in the Hearts of
the Jewish Rulers. 20 The Common People not knowing so much at
least of the Malicious Intentions of their Rulers, as that they had any
such thoughts as even to Kill him; and thinking it very Unlikely that they
should have such thoughts, since Jesus had done (they knew) nothing wor-
thy of Death, were Strangely surpriz'd to hear him say This; and an-
swer'd and said, We begin now to think that Thou hast a Devil, which
makes thee so Mad as not to know what thou sayst: Who go's about to
Kill

Kill thee? 21 Jesus answer'd and said unto them, *Tho' you do not, yet I do thoroughly know the Intentions of your Rulers to Kill me when they can, tho' I have given them no just Reason so to do.* I have indeed formerly, when I was here last, done One Miraculous Work, and ye all Marvel (y) at the Miraculousness of the Work; but then some of you likewise Marvel, and are even most highly Angry at my doing the said work on the Sabbath-day. How little Reason ye have to be thus Angry with me on this Account, I dare appeal even to your selves to judge from your Own Acting in like Cases. 22 For instance, Moses therefore gave unto you a Commandment to observe the Right of Circumcision, not because it is Originally a Command of the Law of Moses, but One of the Commands given to the Fathers or Ancestors of your Nation, viz. Abraham, &c. and ye, even on the Sabbath-day, if it happen to be the Eighth day after the Birth of him, circumcise a Man. 23 Now if ye can think it Lawful, notwithstanding the strict Observation of the Sabbath requir'd by the Law of Moses, for a Man on the Sabbath-day to receive Circumcision, that the Law of Moses should not be broken in respect to the Time commanded for Circumcision; If I say, you can thus think it Lawful for the Observation of the Sabbath to give way to Circumcision, tho' this might be done on Another day, and so the Sabbath entirely kept, are ye Reasonably Angry at me, because I have made a Man that was infirm All over, perfectly Whole on the Sabbath-day? since the Duty of Doing Good and Relieving the Miserable, at All times is a more Excellent and Ancient Duty than that of observing the Sabbath or Circumcision. 24 Therefore judge not of that Work of mine in healing the said Man, as an Evil work, according to the Appearance of it, i. e. because it seem'd to be a Violation of the Sabbath; but judge of it according to Righteous judgment, i. e. according to the Nature and Reason of the thing, and then you must acknowledge it to have been no other work than what might be as Lawfully done on the Sabbath by me, as Circumcision is by you. 25 Then said some of them of Jerusalem that were privy to the Designs of the Rulers to Kill him, Is not This he whom they, i. e. the Rulers seek to Kill? 26 But lo, he speaks Boldly, and they say nothing unto him: Do the Rulers at last know indeed that this is the Christ, and so have chang'd their Intentions? One would be apt to think so, from what here passes. 27 Howbeit, whatever they may think, we know This Man whence he is descended; but it is One Character of

ANNOTATIONS.

V. 26. † *Αλλ' οτι* is not read in this last place in Cant. and other MSS. nor in Vulg. Lat. and Arab. Versions; nor in Origen, Chrys. Cyril, and Epiphanius.

(y) It is observable, that some read *αυτην* (which begins the next verse according to the Common Reading or Pointing) as referring to *του υγιου*, and so making the latter end of this verse.

TEXT.

TRANSLATION.

Χριστός ὅταν ἔρχῃ, ὅδεὶς γινώσκει πό-
θεν ἐστίν. 28 Ἐκραξεν οὖν ἐν τῷ ἱερῷ
διδάσκων ὁ Ἰησοῦς, καὶ λέγων· Καὶ μὲν
οἶδατε, καὶ οἶδατε πόθεν εἰμὶ· καὶ ἀπ'
ἐμαυτοῦ ἔκ ἐλήλυθα, ἀλλ' ἐστὶν ἀληθι-
νὸς ὁ πέμψας με, ὃν ὑμεῖς ἔκ οἶδατε.
29 Ἐγὼ δὲ οἶδα αὐτὸν, ὅτι πατὴρ αὐτοῦ
εἰμι, καὶ κεῖνός με ἀπέστειλεν. 30 Ἐ-
ζήτην οὖν αὐτὸν πιάσαι· καὶ ὅδεὶς
ἐπέβαλεν ἐπ' αὐτὸν τιτὸ χεῖρα, ὅτι
ἔτι οὐκ ἐληλύθει ἡ ὥρα αὐτοῦ. 31 Πολ-
λοὶ δὲ ἐκ τοῦ ὄχλου ἠπίστευσαν εἰς
αὐτὸν, καὶ ἔλεγον· Ὅτι ὁ Χριστὸς ὅταν
ἔλθῃ, μήτι πλείονα σημεῖα τούτων
ποιήσῃ ὧν ἐτι ἐποίησεν;

32 Ἦκουσεν οἱ φαρισαῖοι τοῦ ὄχλου
τοῦ γιγνέμενου περὶ αὐτοῦ ταῦτα· καὶ ἀπέ-
στειλαν οἱ φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπη-
ρέτας, ἵνα πιάσωσιν αὐτόν. 33 Εἶπεν
ὁ αὐτοῖς ὁ Ἰησοῦς· Ἐπὶ μικρὸν χρόνον
μὲν ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμ-
ψάντά με. 34 Ζητήσατέ με, καὶ ἔτι οὐ
ρήσατέ· καὶ ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνα-
σθε εἰλθεῖν. 35 Εἶπον οὖν οἱ Ἰουδαῖοι

Christ cometh, no man know-
eth whence he is.

28 Then cry'd Jesus in the
temple as he taught, saying, Ye
both know me, and ye know
whence I am: and I am not
come of my self, but he that
sent me is true, whom ye know
not.

29 But I know him, for I
am from him, and he hath
sent me.

30 Then they sought to
take him: but no man laid
hands on him, because his
hour was not yet come.

31 And many of the people
believ'd on him, and said,
When Christ cometh, will he
do more miracles than these
which this man hath done?

32 The Pharisees heard that
the people murmur'd such
things concerning him: and
the Pharisees and the chief
priests sent officers to take him.

33 Then said Jesus unto
them, Yet a little while am I
with you, and then I go unto
him that sent me.

34 Ye shall seek me, and
shall not find me: and where I
am, thither ye cannot come.

35 Then said the Jews a-

PARAPHRASE.

Christ, that when Christ comes, no Man shall be able to declare his Ge-
neration, or knows whence, or of what Parentage, he is descended.
28 Then cry'd Jesus, i. e. At this he spake with a more loud and earnest
Voice than Afore, in the Temple as he taught, saying, Ye both know
me that I am the Man Jesus, who was bred up in the former part of my
Life for near Thirty years together at Nazareth, and ye know whence I
am

am as to One of my Parents, viz my Mother, but yet ye know not whence I am, as to the Other part of my Parentage, or How I was begotten of my Mother, and therefore the Prophecy you referr'd to in the foregoing Verse is nevertheless Verify'd in me, or notwithstanding All the Knowledge you have Whence I am: But there is also a Farther Truth in your Words, tho' not intended by you, viz. that by my Doctrine and Works ye may both know me and whence I am; and that I am not come of my self, or my own Head, to teach you, as False Prophets do; but that He that sent me is no other than God, who by thus sending me has manifested Himself to be True to his Promises made in the Holy Scripture; and whom ye know not Aright as to his Will and Purposes of bringing about Man's Salvation, notwithstanding you boast so much of his being your God, and your Knowing his Will or Law. 29 But if ye will believe me, I tell you plainly, that I Only and Perfectly know him, or what his Will is, and how he is to be Worshipp'd and Obey'd; for I am from Him in such a peculiar and exalted manner as no other is or can be, being his Only begotten Son by Eternal Generation as God, and being begotten as Man by the Miraculous Operation of the Holy Spirit, and accordingly he has sent me with such a Full Commission both to instruct Mankind, and to confirm my Doctrine by Miracles, as no other ever had or shall have. 30 Then, upon Jesus thus plainly Asserting his Divine Commission and Authority to be such as ought to Over-rule the Authority of the Sanhedrin, or Jewish Rulers, they sought to take him forthwith; but God so order'd things, that no Man laid hands Actually on him, because his Hour or Time of Suffering was not yet come. 31 And One thing that kept the Rulers and their Partizans from laying Actual Hold on him was this, that many of the People believ'd on Him, and said, We must never think to know Christ by the Testimony of Miracles, if This man be not Christ: for when Christ comes, will he do more Miracles than these which this Man has done?

32 The Pharises heard that the People murmur'd such things concerning him: and the Pharisees and the Chief Priests sent Officers to take him. 33 Then said Jesus unto them, Notwithstanding All your Designs against my Life, which I am not Ignorant of, Yet a little while am I to be with you, God's Providence so ordering things, that ye shall not take away my Life, till the Time appointed of Him is come; and then I shall not perish, as your Rulers would have me, but shall only go unto him that sent me. 34 And then ye shall seek to me under the Character of your Messias, when the just Judgments of God shall come on your Nation for your Obstinate Unbelief of me, and shall not find me, notwithstanding All your Prayers and Supplications, to be a Deliverer unto you; and where I am then, thither ye cannot come, being harden'd in your Impenitency, and so Unworthy to be receiv'd into Heaven after your Death, as well as to be Suffer'd to live Longer here on Earth. 35 Then

said

III.
The Pharisees
send Officers to apprehend Christ.

TEXT.

TRANSLATION.

πρὸς ἑαυτοὺς· Πῶς ἔπος μέλλει πορεύε-
 σθαι, ὅτι ἡμεῖς ἔχοντες εὐρήσομεν αὐτόν;
 μὴ εἰς τὴν Ἀσσυρίαν ἢ Ἑλλήνων μέ-
 λει πορεύεσθαι, ἢ διδάσκειν τὰς Ἑλ-
 λήνας; 36 Τίς ἐστιν ἔπος ὁ λόγος
 ὃν εἶπε· Ζητήσετε με, ἢ ἔχοντες εὐρή-
 σετε· ἢ ὅπου εἰμι ἐγὼ, ὑμεῖς ἔχοντες δύνα-
 σθε ἐλθεῖν; 37 Ἐν δὲ τῇ ἑσχάτῃ
 ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰσήκει ὁ
 Ἰησοῦς, μακάριον ἔκρεξε, λέγων· Εἰάν τις
 διψᾷ, ἐρχέσθω πρὸς με, καὶ πινέτω.
 38 Ὁ πιστεύων εἰς ἐμὲ, κατὰ τὴν ἑ-
 πιν ἡ γραφή, ποταμοὶ ἐκ τῆς κοι-
 λίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος.
 39 Τὸτο δὲ εἶπε περὶ τοῦ πνεύμα-
 τος ὃ ἐμελλον λαμβάνειν οἱ πι-
 στεύοντες εἰς αὐτόν· ἔγωγε ἡμεῖς πνεῦ-
 μα ἅγιον, ὅτι ὁ Ἰησοῦς ὁδὸν ἐδο-
 ξάσθαι. 40 Πολλοὶ ὅτι ἐκ τῶν ὀχλῶν
 ἀκούσαντες τὸν λόγον, ἔλεγον· Οὐκ
 ἐστιν ἀληθὺς ὁ ὁμοφώνος. 41 Ἄλλοι
 ἔλεγον· Οὐτός ἐστιν ὁ Χριστός. Ἄλλοι
 δὲ ἔλεγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ
 Χριστός ἐρχεται; 42 Οὐχὶ ἡ γραφή
 εἶπεν, ὅτι ἐκ τῆς ἀβυμῆτος Δαβὶδ, ἢ
 ἀπὸ Βηθλεὲμ τῆς πόλεως ὅπου ἡ Δα-
 βὶδ, ὁ Χριστός ἐρχεται; 43 Σχίσμα ὅτι
 ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν. 44 Τινες
 δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν· ἀλλ'
 οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας.

mong themselves, *Whether*
 will he go, that we *shall*
 find him? will he go *unto* the
 dispers'd among the Gentiles,
 and teach the Gentiles?

36 *What manner of saying*
 is this that he said, Ye shall
 seek me, and shall not find *me*:
 and where I am, *thither* ye can-
 not come?

37 In the last day, that great
day of the feast, Jesus stood,
 and cry'd, saying, If any man
 thirst, let him come unto me,
 and drink.

38 He that believeth on me,
 as the scripture hath said, out
 of his belly shall flow rivers of
 living water.

39 *Now this spake he of
 the Spirit, which they that be-
 lieve on him should receive:
 for the holy Ghost was not yet
given, because that Jesus was
 not yet glorify'd.

40 Many of the people
 therefore, when they heard this
 saying, said, of a truth this is
 *a prophet.

41 Others said, This is the
 Christ. But some said, Shall
 Christ come out of Galilee?

42 Hath not the scripture
 said, That Christ cometh of
 the seed of David, and out of
 the town of Bethlehem, where
 David was?

43 So there was a division
 among the people because of
 him.

44 And some of them would
 have taken him; but no man
 laid hands on him.

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said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispers'd Jews among the Gentiles, and teach the Gentiles? 36 What manner of Saying is this, *i. e.* What is the meaning of this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come? 37 In the last day, that Great or more Solemn day of the Feast, when there was an Holy Convocation or Full Assembly, it being the Custom on that day to fetch Water to the Temple from the Fountain of Siloam, some of which they drank, singing (z) those Words of Isaiah, With Joy (z) shall they draw Water from the Wells of Salvation; and some they offer'd as a Drink-offering to God, and that as a Commemoration of their Fathers being Miraculously reliev'd when they Thirsted in the Wilderness; Jesus observing this Rite, and alluding thereto, stood in a convenient place and cry'd, *i. e.* spoke with a Loud voice, saying, If any Man thirst, *i. e.* earnestly desires to be truly Righteous and so Eternally Happy, let him come unto me, and drink the Spiritual Water, *i. e.* receive my Gospel. 38 He that believes on me, as the Scripture (a) has said, Out of his Belly shall flow Rivers of Living Water, *i. e.* He shall not only be fill'd with Spiritual Wisdom himself, or so far as is Requisite for his Own Salvation; but he shall also be endu'd in such Abundance with the Gifts of the Holy Spirit, as thereby to be enabled to Teach and Convert Others to the Belief of the Gospel, and so to bring Them also to Salvation. 39 Now this he spake of the plentiful Effusion of the Spirit, which they that believe on him should receive after the Descent of the Holy Ghost at the Pentecost next ensuing: for the Holy Ghost was not yet given to Any of his Disciples in such an Extraordinary manner, because that Jesus was not yet ascend'd into Heaven, and there Glorify'd. 40 Many of the People therefore, when they heard this saying, *i. e.* heard him say, If any Man thirst, let him come to me, &c. with so much Fearlessness and Authority, said, Of a Truth This is the Prophet which Moses speaks of Deut. 18. 15, 18, or some such Extraordinary Person. 41 Others said, This is the Messias, or Christ himself. But to this some others, led away with the Common Mistake of Jesus being born at Nazareth in Galilee, said, shall Christ come out of Galilee? 42 Has not the Scripture said, That Christ comes out of the Seed of David, and out of the Town of Bethlehem, where David was born? 43 So there was a Division among the People because of him. 44 And some of them would have taken him; but no Man laid hands on him.

A N N O T A T I O N S.

(z) As Dr *Whitby* has observ'd. See *Isai.* 12, 3. and 55. 1.

(a) See *Prov.* 18. 4. *Isai.* 44. 3. *Deut.* 17. 6. and 19. 15.

TEXT.

TRANSLATION.

45 Ηλθον ἔν οι ὑπηρέτῃ παρὸς τοὺς ἀρχιερεῖς καὶ φαρισαίους· καὶ εἶπον αὐτοῖς ὁκαῖνοι· Διὰ τί οὐκ ἠγάγετε αὐτόν; 46 Απεκρίθη οἱ ὑπηρέτῃ· Οὐδέποτε ἔπος ἐλάλησεν ἀνθρώπος, ὡς ἔπος ὁ ἀνθρώπος. 47 Απεκρίθησαν οὖν αὐτοῖς οἱ φαρισαῖοι· Μὴ καὶ ὑμεῖς πεπλάνησθε; 48 Μὴ τις ὁκ τῶν ἀρχόντων ὁπίστευσεν εἰς αὐτόν, ἢ ὁκ τῶν φαρισαίων; 49 Αλλ' ὁ ὄχλος ἔπος ὁ μὴ γινώσκων τὸ νόμον, ὁπίκατάρατοί εἰσι. 50 Λέγει Νικόδημος παρὸς αὐτούς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς ὃν ἔς αὐτῶν. 51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἀνθρώπον, ἐὰν μὴ ἀκούσῃ πρὸ αὐτοῦ πρότερον, καὶ γινῶ τί ποιῇ; 52 Απεκρίθησαν καὶ εἶπον αὐτοῖς· Μὴ καὶ σὺ ἐκ τῆ Γαλιλαίας εἶ; ἐρεύνησον, καὶ ἴδε, ὅτι πρὸφῆτης ὁκ τῆ Γαλιλαίας ἔκ ἐρηγερταί. 53 Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

Κεφ. η'. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρη τῶν Ελαιῶν. 2 Ὁρθρῃ δὲ πάλιν παρῆγενετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς. 3 Ἀγροὶ δὲ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι πρὸς αὐτόν γινώσκοντες ὅτι μοιχείᾳ κατελημμένῃ· καὶ θήσαντες αὐτήν ἐν μέσῳ, 4 λέγουσιν αὐτοῖς· Διδα-

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answer'd, Never man spake like this man.

47 Then answer'd them the Pharisees, Are ye also deceiv'd?

48 Have any of the rulers, or of the Pharisees believ'd on him?

49 But this people, who knoweth not the law, are curs'd.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them)

51 Doth our law judge any man before it hear him, and know what he doth?

52 They answer'd and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

Chap. VIII.

Jesus went unto the mount of Olives:

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the mids,

4 They say unto him, Ma-

TEXT.

TRANSLATION.

σκαλε, αὕτη ἡ γυνὴ κατελήφθη
ἐπαυτοφάρω μοιχευομένη. 5 Ἐν δὲ
τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς
ποιῶν(ας) λιθοβολεῖσθαι. σὺ οὖν τί λέ-
γεις; 6 Τῦτο δὲ ἔλεγον πειράζοντες

her, this woman was taken in
adultery, in the very act.

5 Now Moses in the law
commanded us, that such
should be ston'd: but what
sayst thou?

6 This they said, tempting

αὐτόν,

PARAPHRASE.

45 Then came the Officers to the Chief Priests and Pharisees; and they said unto them, Why have ye not brought him? 46 The Officers answer'd, Never Man spake, *i. e. taught* like this Man, and that in the Opinion of All the People as well as of Us. 47 Then answer'd them the Pharisees, Are ye also deceiv'd? 48 Have any of the Rulers, or of the Pharisees believ'd on him? 49 But this Common People, who knows not the Law aright, 'tis no wonder if they are so easily led away by an Impostor, and so are Curs'd of God. 50 Nicodemus says unto them, (namely, He that came to Jesus by Night, as is afore related Chap. 3. being One of them, *i. e. of the Sanhedrin or Rulers; and tho' he was a Favourer of Jesus, yet being of a Timorous Nature, and so not daring to interpose Directly in his Behalf, but however being not able to forbear to say something in general that might allay their Heat, and divert them from sudden Attempts against him: under these Circumstances Nicodemus says unto them*) 51 Do's Our Law allow us thus to Judge and Condemn any Man, before It, *i. e. before We*, according to its Directions, hear him, and so from his Own mouth know what he do's? 52 They answer'd and said unto him, What, art thou also a Favourer of this Impostor of Galilee? Search the Scriptures, and look to find therein, if you can, any single Text that speaks of any Prophet that should arise out of Galilee: for sure we are, that according to the Scripture, out of Galilee arises no Prophet. 53 And hereupon the Sanhedrin or Council broke up, and every Man went unto his Own house.

IV.
The Officers re-
turn without ap-
prehending Christ.

Chap. VIII. At Evening Jesus went unto the Mount of Olives, probably to Bethany, to the House of Lazarus and Mary and Martha, and lodg'd there that Night; 2 and early in the next Morning he came again into the Temple, and all the People came unto him, and he sat down, and taught them. 3 And the Scribes and Pharisees brought unto him a Woman taken in Adultery, and when they had set her in the midst, 4 they say unto him, Master, This Woman was taken in Adultery, in the very Act. 5 Now Moses in the Law commanded us, that such should be Ston'd: but what sayst thou? 6 This they said, not out of any Respect to him, but tempting him to do somewhat, that

V.
A Woman taken
in Adultery is
brought to
Christ.

TEXT.

TRANSLATION.

αὐτὸν, ἵνα ἔχῃσι κατηγορεῖν αὐτοῦ. Ὁ δὲ Ἰησοῦς κέπῃ κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. 7 Ὡς δὲ ἐπέμνημι ἐρωτῶντες αὐτὸν, ἀνακύψας εἶπε πρὸς αὐτούς· Ὁ ἀναμάρτητος ὑμῶν ὁρᾷ τὸν λίθον ἐπ' αὐτῇ βαλέτω. 8 Καὶ πάλιν κέπῃ κύψας, ἔγραφεν εἰς τὴν γῆν. 9 Οἱ δὲ ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἔξήρχοντο εἰς καθ' ἓνα, ἀρχαίμνημι ἀπὸ τῆς πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ὅτι μέσῳ ἑστῶσα. 10 Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδεὶνα θεασάμενος πλὴν τῆς γυναῖκος, εἶπεν αὐτῇ· Ἡ γυνὴ, πῶς εἰσιν ἐκείνοι οἱ κατηγοροί σου; ὅδεῖς σε κατέκρινεν; 11 Ἡ δὲ εἶπεν· Οὐδεῖς, Κύριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγὼ σε κατακρίνω. πορεύου, καὶ μηκέτι ἀμάρτανε.

12 Πάλιν ὅτι ὁ Ἰησοῦς αὐτοῖς ἐλάλησε, λέγων· Εγὼ εἰμι τὸ φῶς ὃ κοσμεῖ· ὁ ἀκολουθῶν ἐμοί, ὃ καὶ περὶ πατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἐξί τὸ φῶς τῆς ζωῆς. 13 Εἶπον ὅτι αὐτῷ οἱ φαρισαῖοι· Σὺ ποῦ εἰς σεαυτὸν μαρτυρεῖς· ἡ μαρτυρία σου ὅτι ἐστὶ ἀληθής. 14 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Καὶ ἐγὼ μαρτυρῶ ποῦ ἐμαυτῷ, ἀληθής ἐστιν ἡ μαρ-

him, that they might have to accuse him. But Jesus stoop'd down, and with his finger wrote on the ground, as tho' he heard them not.

7 So when they continu'd asking him, he lift up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stoop'd down, and wrote on the ground.

9 And they which heard *u*, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lift up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemn'd thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest * witness of thy self; thy * witness is not true.

14 Jesus answer'd and said unto them, tho' I bear * witness of my self, yet my * wit-

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they might have ground to Accuse him: for if on the One side he should encourage the People to Stone her, then he might be accus'd to the Roman Governor for promoting a Tumultuous and Seditious Execution of a Criminal without the Governor's Authority; and if on the Other side he should endeavour to save her from the Fury of the People, then the Jews might be offended at him as an Enemy to their Liberties. But Jesus knowing their malicious Design against him, stoop'd down, and with his Finger wrote on the Ground, as tho' he heard them not. 7 So when they continu'd asking him, he lift up himself, and said unto them, *Why do ye urge me to give any Judgment in this matter? I have nothing to say against your Executing the Law. Only ye ought to consider, that He that is very Zealous in punishing Another for any Crime, should in all Equity be Free Himself from any as Great a Crime, and especially from the Same. Wherefore All that I shall say more is this, He that is without or Free from the Guilt of the same or any other as Great Sin among you, let him first cast a Stone at her.* 8 And having by this Answer avoided the Snare they laid for him, again he stoop'd down, and wrote on the Ground; thereby giving them Opportunity to slip away, whilst they imagin'd he took no Notice of them. 9 And they, i. e. the Scribes and Pharisees mention'd v. 2, which heard it, being convicted by their Own Conscience that they were themselves Guilty of the very same Sin, as seems most probable, or at least of Some other as Great; and fearing lest Jesus who had thus touch'd them Home to the Quick, and thereby given them Sufficiently to understand, that he knew their Secret Wickedness, should Openly discover the same to All the People that stood by, should they go about to Stone her, as if they themselves were without Sin: on these Considerations they went out One by One, that they might not be taken Notice of by Jesus, beginning at the Eldest even unto the last or Youngest; and so Jesus was left Alone in respect of them, and the Woman standing in the midst of the People about him. 10 When Jesus had lift up himself, and saw none but the Woman, he said unto her, Woman, where are those thine Accusers? has no Man of them Condemn'd thee as worthy of Death, by flinging the First stone at thee? 11 She answer'd, No man, Lord. And Jesus, being come into the World, not to Condemn Men or destroy their Lives, but to Save them, said unto her, Neither do I Condemn thee to be put to Death for thy past Sin of Adultery, but exhort thee to go and Sin no more.

12 Then spake Jesus again unto them, saying, I am the Light of the World: he that follows me, shall not walk in Darknes, but shall have the Light of Life. 13 The Pharisees therefore said unto him, Thou bearest Witness of thy self; thy Witness is not true. 14 Jesus answer'd and said unto them, Tho' I bear Witness of my self, yet my

VI.
Christ's Discourse
afterwards to the
Jews.

TEXT.

TRANSLATION.

τυρία μὲν ὅτι οἶδα πόθεν ἦλθον, καὶ
 πῶς ὑπάγω· ὑμεῖς δὲ οὐκ οἰδατε πόθεν
 ἔρχομαι, καὶ πῶς ὑπάγω. 15 Ὑμεῖς κτ'
 τὸ σὰρκα κρίνετε, ἐγὼ δὲ κρίνω τὸ δόξαν.
 16 Καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ
 ἐμὴ ἀληθὴς ὅτιν· ὅτι μόνος οὐκ
 εἰμι, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.
 17 Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γε-
 γραπτόν, ὅτι δύο ἀνθρώπων ἡ μαρτυρία
 ἀληθὴς ὅτιν. 18 Εγὼ εἰμι ὁ μαρ-
 τυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρῶ περὶ
 ἐμοῦ ὁ πέμψας με πατήρ. 19 Ελε-
 γον οὖν αὐτῷ· Πῶς ὅτιν ὁ πατήρ σε;
 ἀπεκρίθη ὁ Ἰησοῦς· Οὐτε ἐμὲ οἶδατε,
 καὶ τὸν πατέρα μου εἰ ἐμὲ ἤδειτε, καὶ τὸν
 πατέρα μου ἤδειτε ἂν. 20 Ταῦτα τα-
 ρήματα ἐλάλησεν ὁ Ἰησοῦς ὅτι τῷ τα-
 ξοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ
 οὐδεὶς ἔβησεν αὐτόν, ὅτι οὐκ ἔτι ἐλη-
 λυτο ἡ ὥρα αὐτοῦ.

21 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς·
 Εγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ
 ἀμαρτίᾳ ὑμῶν ἀποθάνετε· ὅπου ἐγὼ
 ὑπάγω, ὑμεῖς οὐ δύνασθε εἰλθεῖν. 22 Ε-
 λεγον οὖν οἱ Ἰουδαῖοι· Μήτις ἀποκτενεῖς
 σεαυτὸν, ὅτι λέγεις· ὅπου ἐγὼ ὑπάγω, ὑμεῖς
 οὐ δύνασθε εἰλθεῖν; 23 Καὶ εἶπεν αὐτοῖς·

nels is true : for I know
 whence I came, and whither I
 go; but ye cannot tell whence
 I come, and whither I go.

15 Ye judge after the flesh,
 I judge no man.

16 And yet if I judge, my
 judgment is true: for I am not
 alone, but I and the Father
 that sent me.

17 It is also written in your
 law, that the testimony of two
 men is true.

18 I am one that bear wit-
 nesses of my self, and the Father
 that sent me beareth witness
 of me.

19 Then said they unto
 him, Where is thy Father? Je-
 sus answer'd, Ye neither know
 me, nor my Father: if ye had
 known me, ye should have
 known my Father also.

20 These words spake Jesus
 in the treasury, as he taught
 in the temple: and no man
 laid hands on him, for his hour
 was not yet come.

21 Then said Jesus again
 unto them, I go my way, and
 ye shall seek me, and shall die
 in your sins: whither I go, ye
 cannot come.

22 Then said the Jews,
 Will he kill himself? because
 he saith, Whither I go ye can-
 not come.

23 And he said unto them,

P A R A P H R A S E.

Witness is true: for I know whence I came, viz. from Heaven, and whither I go again, viz. to Heaven; and I being a Divine Person, and One Essential Attribute of the Godhead being Truth, therefore it necessarily follows that my single Testimony of my self must be True: and this you would readily Acknowledge, but that by means of your Unreasonable Prejudices ye cannot tell whence I come, and whither I go, i. e. ye will not believe me to come from Heaven, and to be a Divine Person. 15 And such your Prejudices arise from this, that ye judge of me and my Doctrine after the Flesh, or Carnal and Worldly Affections, and not according to the Reason of Things. On the contrary, so far am I from being led by such Prejudices to judge wrong of Men, that at present I judge no Man, but only endeavour to bring Men to Repentance by my Teaching. 16 And yet if I should take upon me at this present to Judge and Condemn you for your Obstinate Unbelief, my Judgment is True, i. e. would be just: for altho' as I observ'd afore (v. 14.) my single Testimony of my self is True; yet not to insist on that, but to give you Further Evidence of my Truth, and that in your Own way, I say further now, that I am not Alone in bearing Witness of me, but I and the Father that sent me. 17 Now it is also written in your Law, (b) that the Testimony of Two men is True. 18 Agreeably hereto, I am One that bear Witness of my self, and the Father that sent me bears Witness of me: so that according to your Own Law there is sufficient Testimony given you of me. 19 Then said they unto him, Where is thy Father, which thou appealest to as thy Other Witness? Jesus answer'd, Sufficient means have been and still are given you, whereby to know me and my Father; but such are your Worldly Affections and Unreasonable Prejudices, that indeed after all, ye neither know me, nor my Father: if ye had made a Right use of the means vouchsaf'd you, and thereby had known me, ye should from thence have known my Father also to be no other than God the Father; but since ye know not me, or will not yet acknowledge me to be the Christ or a True Prophet, 'twill be to no purpose for me to tell you Expressly, that God is my Father. 20 These words spake Jesus in the Treasury, as he taught in that part of the Temple: Which as it was a Place whence he could not easily have escap'd, so it was a Place where his worst Enemies, the Chief Priests and Rulers, frequented; and yet no Man laid hands on him, for his Hour was not yet come.

21 Then said Jesus again unto them, knowing that their Hearts boyl'd against him, and that they were desirous to Kill him, I go my way shortly to Heaven, and ye shall seek me, and shall die in your Sins, i. e. be destroy'd in this World, and condemn'd Eternally for them in the other; for to that place of Happiness whither I go, ye cannot come, whilst you thus continue in your Unbelief. 22 Then said the Jews, not understanding his meaning, Will he kill himself to get out of our Hands? because he says, Whither I go ye cannot come. 23 And he said unto them,

No,

VII.
Christ foretells
them of his Ge-
ing away &c.

TEXT.

TRANSLATION.

Υμῖς ἐκ τῆς γῆς ἐστὲ, ἐγὼ ἐκ
τῆς ἄνω εἰμὶ· ὑμεῖς ἐκ τοῦ κόσμου
τούτου ἐστὲ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου
τούτου. 24 Εἶπον οὖν ὑμῖν ὅτι ὁπο-
θανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν
οὐ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ὁπο-
θανεῖσθε ὡς ταῖς ἁμαρτίαις ὑμῶν.
25 Ελεγον οὖν αὐτοῖς· Σὺ τίς εἶ; Καὶ
εἶπεν αὐτοῖς ὁ Ἰησοῦς· Τὴν ἀρχὴν ὅ,
π καὶ λαλῶ ὑμῖν. 26 Πολλὰ ἔχω
θεῖ ὑμῶν λαλεῖν καὶ κενεῖν· ἀλλ' ὁ
πέμψας με ἀληθὴς ὅτι· καὶ γὰρ ἃ
ἤκουσα πατρὶ ἀκούω, ταῦτα λέγω εἰς τὸν
κόσμον. 27 Οὐκ ἔγνωζ' ὅτι τὸ πα-
τέρα αὐτοῖς ἔλεγεν.

28 Εἶπεν οὖν ἀκούσας ὁ Ἰησοῦς· Ὅταν
ὑψώσῃτε τὸ υἱὸν τοῦ ἀνθρώπου, τότε
γινώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ' ἐμαυτοῦ
ποιοῦ ὅθεν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ
πατήρ μου, ταῦτα λαλῶ. 29 Καὶ ὁ
πέμψας με, μετ' ἐμοῦ ὅτι· οὐκ ἀφῆκέ
με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρετὰ
αὐτοῦ ποιοῦ πάντοτε. 30 Ταῦτα ἀκού-
σας πολλοὶ ὁπίστευσαν εἰς αὐτόν.
31 Ελεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πε-
πιστευκότας αὐτοῦ Ἰουδαίους· Ἐὰν ὑμεῖς
μείνητε ὡς τὸ λόγον τὸν ἐμὸν, ἀλη-
θῶς μαθηταὶ μου ἐστέ· 32 καὶ γινώ-
σεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευ-
θερώσῃ ὑμᾶς.

Ye are from beneath, I am
from above: ye are of this
world, I am not of this world.

24 I said therefore unto
you, that ye shall die in your
sins: for if ye believe not that
I am *he*, ye shall die in your
sins.

25 Then said they unto
him, Who art thou? and Jesus
saith unto them, Even *the*
same that I said unto you from
the beginning.

26 I have many things to
say * of you, and to judge you
for; but he that sent me is
true; and I speak to the world
those things which I have
heard of him.

27 They understood not
that he spake to them of the
Father.

28 Then said Jesus unto
them, When ye have lift up
the Son of man, then shall ye
know that I am *he*, and *that* I
do nothing of my self; but as
my Father hath taught me, I
speak these things.

29 And he that sent me, is
with me: the Father hath not
left me alone: for I do al-
ways those things that please
him.

30 As he spake these words,
many believ'd on him.

31 Then said Jesus to those
Jews which believ'd on him, If
ye continue in my word, *then*
are ye my disciples indeed;

32 And ye shall know the
truth, and the truth shall make
you free.

P A R A P H R A S E.

No, I shall not kill my self: what I said (v. 21.) has a quite different meaning, viz. that whereas ye are from beneath, and so act altogether agreeably to your Earthly Original, placing your Affections on Things of the Earth; on the contrary, I am from Above, and so shall return thither again: whereas ye are of this World, and, as such, seek chiefly the Things of this World, I am not of this World. 24 I said therefore (v. 21.) unto you, that ye shall die in your Sins: namely, forasmuch as if ye believe not that I am He, i. e. the Christ, ye shall die in your Sins. 25 Then said they unto him, Who art thou? And Jesus says unto them, I can, nor need give you any other Account, than that I am even the Same that I said unto you from the Beginning of my Ministry. 26 I have many things to say of you, because of your Unreasonable Unbelief, and to judge you for: but however you may dislike them, they are most certainly True, because He that sent me is True; and I speak to the World nothing but those things which I have heard of him, in relation to these matters. 27 They still understood not that he spake to them of God the Father; and such was their Prejudice, that Christ saw it would be to no purpose to speak more Plainly, but would only serve to increase their Malice against him.

28 Instead therefore of saying Expressly that God was his Father, he proceeded to lay such things before them, as might be a Foundation for their Repentance and Faith Afterward, when they should see those things fulfill'd in him, which he now foretold of Himself. Then said Jesus unto them, When ye have lift up the Son of Man on the Cross, whereas ye shall think at first, that thereby ye have done your Work effectually; on the contrary, then shall ye have stronger Evidences vouchsaf'd unto you, whereby ye may know that I am He, i. e. the Christ, and that I do nothing of my self; but as my Father has taught me, I speak these things. 29 and that he that sent me, is with me; and that the Father has not left me Alone, for I do always those things that please him: And if ye will not be brought to know this by the stronger Evidences hereof, which shall be afforded you presently after my Crucifixion; ye shall however be made to Know it by the most severe Judgments which shall befall your whole Nation for your persisting in your Unbelief. 30 As he spake these Words of what should befall himself and the Jews, with so great Authority and Certainty, Many believ'd on him. 31 Then said Jesus to those Jews which believ'd on him, If ye continue in the Practice of my Word or Doctrine, notwithstanding all the Persecutions ye may meet with on that Account, then are ye my Disciples indeed; 32 and ye shall act, as those who perfectly know my Doctrine to be no other than the Truth of God, and your thus Living according to the Truth of the Gospel shall make you Free in the most desirable and advantageous manner that can be.

VIII.
And particularly
of his Crucifixion.

TEXT.

TRANSLATION.

33 Απεκρίθησαν αὐτῷ· Σπέρμα
 Αβραάμ ἐσμεν, καὶ ὕδινι δεδουλεύκαμεν
 πόπολε· πῶς σὺ λέγεις· Οἱ ἐλεύθεροι
 γενήσεσθε; 34 Απεκρίθη αὐτοῖς ὁ Ἰη-
 σὺς· Ἀμὴν ἀμὲν λέγω ὑμῖν, ὅτι πᾶς
 ὁ ποιῶν τὴν ἁμαρτίαν, δούλος ἔστι τῆς
 ἁμαρτίας. 35 Οὗτος δὲ δούλος ὃς μένει ἐν
 τῇ οἰκίᾳ εἰς τὸ αἶμα· ὁ υἱὸς μένει εἰς
 τὸν αἶμα. 36 Εὰν οὖν ὁ υἱὸς ὑμᾶς
 ἐλευθερώσῃ, ὅντως ἐλεύθεροι ἔσεσθε.
 37 Οἶδα ὅτι σπέρμα Αβραάμ ἐστέ·
 ἀλλὰ ζητεῖτέ με ἀποκτείνειν, ὅτι ὁ λό-
 γος ὁ ἐμὸς ὃς ἔχω ἐν ὑμῖν. 38 Εγὼ
 ὃ ἐώρακα καὶ τὸ πατρὶς μου, λαλῶ,
 καὶ ὑμεῖς οὖν ὃ ἐώρακατε καὶ τὸ πα-
 τερὶ ὑμῶν, ποιεῖτε. 39 Απεκρίθη-
 σαν καὶ εἶπον αὐτῷ· Ο πατὴρ ἡμῶν
 Αβραάμ ἐστι. Λέγει αὐτοῖς ὁ Ἰησὺς· Εἰ
 τέκνα τῷ Αβραάμ ἦτε, τὰ ἔργα τῷ
 Αβραάμ ἐποιεῖτε ἂν. 40 Νῦν δὲ ζη-
 τεῖτέ με ἀποκτείνειν, ἄνθρωποι ὅς τινι
 ἀλήθειαν ὑμῖν λελάληκα, ὡς ἤκουσα
 καὶ τῷ Θεῷ· τὸ Αβραάμ οὐκ
 ἐποίησεν. 41 Ὑμεῖς ποιεῖτε τὰ ἔργα
 τῷ πατρὶς ὑμῶν. Εἶπον οὖν αὐτῷ·
 Ἡμεῖς ἐκ πορνείας ὃς γεγενήμεθα· ἓνα
 πατέρα ἔχομεν, τὸ Θεόν. 42 Εἶπεν ὁ
 αὐτοῖς ὁ Ἰησὺς· Εἰ ὁ Θεὸς πατὴρ
 ὑμῶν ὡς, ἠγαπᾶτε αὐτὸν ἐμὸν· ἐγὼ ᾧ ἐκ

33 They answer'd him, We
 be Abraham's seed, and were
 never in bondage to any man:
 how sayst thou, Ye shall be
 made free?

34 Jesus answer'd them, Veri-
 rily verily I say unto you,
 Whosoever committeth sin, is
 the * bond-servant of sin.

35 And the * bond-servant
 abideth not in the house for-
 ever: but the Son abideth ever.

36 If the Son therefore shall
 make you free, ye shall be free
 indeed.

37 I know that ye are A-
 braham's seed; but ye seek to
 kill me, because my word hath
 no place in you.

38 I speak that which I
 have seen with my Father:
 and ye do that which ye have
 seen with your father.

39 They answer'd and said
 unto him, Abraham is our fa-
 ther. Jesus saith unto them, If
 ye were Abraham's children,
 ye would do the works of A-
 braham.

40 But now ye seek to kill
 me, a man that hath told you
 the truth, which I have heard
 of God: this did not Abraham.

41 Ye do the deeds of your
 father. Then said they to him,
 We be not born of fornication;
 We have one Father,
 even God.

42 Jesus said unto them, If
 God were your Father, ye
 would love me: for I proceed-

(bb) Compare Gal. 4. 22, 30.

(bbb) See Gal. 4. 7.

P A R A P H R A S E.

33 They answer'd him, *thinking he had spoken of a Civil and Bodily Freedom, We be Abraham's Seed, and so have a Natural Right to Freedom, the said Father of our Nation being a Freeman; and as for our selves, We were never in Bondage or Bond-slaves to any Man: how yst thou, Ye shall be made Free?* 34 Jesus answer'd them, Verily I say unto you, Whosoever committeth Sin, is the Bond-servant of Sin. 35 And *whereas ye value your selves as being of the Seed or House of Abraham, you should remember, that Ishmael, tho' of the Seed of Abraham, yet after a certain time was cast out of Abraham's house, being the Son only of a Bond-maid, and so a Bond-servant; and Isaac his son by his Wife Sarah only, and his Posterity, were esteem'd by God the Heirs of Abraham or of his House, as to the Blessings promis'd thereto: Now Ishmael (bb) was a Type of you Jews under the Bondage of the Ritual Law, and his being cast out of Abraham's house denotes, that the Bond-servant abides not in the House for ever, i. e. that ye Jews are not always to be the People of God by adhering to the Ritual Law; but as Isaac was a Type of Christ, and the Promis'd Seed, and abode in the House of Abraham for ever as his Heir; so every one that believes in me, typify'd by the Son Isaac, abides for ever in the House of God, as Heir of God (bbb).* 36 If therefore the Son shall make you Free, i. e. if ye become my Disciples, and so partakers of the Grace of the Gospel, thereby ye shall be made Free indeed; as being Freed not only from the Bondage of the Ritual part of the Law, but also from the Power and Dominion of Sin, which by the Law, consider'd as such, or in contradistinction to the Gospel, ye can't be Freed from. 37 I know that ye are Abraham's Seed in a Natural sense; but I know also that ye are no Seed of Abraham's in the Spiritual sense thereof, or as He is esteem'd the Father of the Faithfull: for ye seek to Kill me, because my Word or Doctrine, which is no other than the Truth of God, has no Place in you, i. e. is contrary to your Worldly and Wicked Affections, which will not suffer you to receive it. 38 For I speak that which I have seen with, i. e. know to be Agreeable to the Will of, God my Father; and ye do that which ye have as it were seen with, i. e. is Agreeable to the Will of, your Father the Devil. 39 They answer'd and said unto him, Abraham is our Father. Jesus says unto them, If ye were Abraham's Children in the Best or Spiritual sense, ye would do the Works of Righteousness, as Abraham did. 40 But now ye seek to kill me, a Man that has told you the Truth, which I have heard of God: *Any wicked thing like to this did not Abraham.* 41 Ye do the Deeds of him that is more truly in a Spiritual sense your Father, i. e. the Devil. Then said they to him, We be not born of Parents guilty of Spiritual Fornication, i. e. Idolatry, nor are we guilty of it Our selves: And therefore as we have Abraham for our common Earthly Father; so we have One common Heavenly Father, even God. 42 Jesus said unto them, If God were your Father, ye would love me: for I

IX.
His Discourse
with the Jews a-
bout Abraham.

TEXT.

TRANSLATION.

Ἦ Θεὸς ἐξῆλθον, καὶ ἤκω· ἐπεὶ γὰρ ἀπ' ἐμοῦ
αὐτοῦ ἐλήλυθα, ἀλλ' ἐκείνός με ἀπέστειλε.

43 Διατί ἢ λαλίαν ἢ ἐμὴν ἐ γνώσκε-
τε; ὅτι ἐ δύνασθε ἀκούειν τὸν λόγον τῷ
ἐμῷ. 44 Ὑμεῖς ἐκ πατρὸς Ἦ διαβόλου

ἐστέ, καὶ ταῖς ἐπιθυμίαις Ἦ πατρὸς ὑμῶν
θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν
ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ ἐχ' ἔστη-
κεν· ὅτι ἐκ' ἐστὶν ἀλήθεια ἐν αὐτῷ. ὅταν
λαλήῃ τὸ ψεύδους, ἐκ τῷ ἰδῶν λαλᾷ· ὅτι

ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ. 45 Εἰπὼν ὅτι
ἢ ἀλήθειαν λέγω, καὶ πιστεύετε μοι.

46 Τίς ἐξ ὑμῶν ἐλέγχῃ με περὶ ἁμαρ-
τίας; εἰ δὲ ἀλήθειαν λέγω, διατί ὑ-

μεῖς ἐ πιστεύετε μοι; 47 Ὁ ὢν ἐκ Ἦ
Θεοῦ, τὰ ῥήματα Ἦ Θεοῦ ἀκούει· διὰ τῆ-
το ὑμεῖς ἐκ ἀκούετε, ὅτι ἐκ Ἦ Θεοῦ ἐκ
ἐστέ. 48 Απεκρίθη Ἦ οἱ Ἰουδαῖοι, καὶ

εἶπον αὐτῷ. Οὐ καλῶς λέγομεν ἡμεῖς,
ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον

ἔχεις; 49 Απεκρίθη Ἰησοῦς· Εἰπὼν δαι-
μόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα
μου, καὶ ὑμεῖς ἀπιδέχεσθε με. 50 Εἰπὼν

δὲ ἐ ζήτω ἢ δοξάω μου· ἐστὶν ὁ ζήτων καὶ
κρίνων. 51 Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν

τις ἢ λόγον τὸν ἐμὸν τηρήσῃ, θάνατον
ἐ μὴ θεωρήσῃ εἰς τὸ αἰῶνα. 52 Εἶ-

πον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νυνὶ ἐγνώ-
καμεν ὅτι δαιμόνιον ἔχεις. Ἀβραάμ
ἀπέθανε καὶ οἱ προφῆται, καὶ σὺ λέ-

ed forth, and came from God; neither came I of my self, but he sent me.

43 Why do ye not under- stand my speech? *even* because ye cannot hear my word.

44 Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lye, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, Why do ye not believe me?

47 He that is of God, hear- eth God's words: ye therefore hear *them* not, because ye are not of God.

48 Then answer'd the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil?

49 Jesus answer'd, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily verily I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou

proceeded forth, and came from God; neither came I of my self, but he sent me. 43 Why do ye not understand my Speech, even now when I so Plainly tell you who I am, in answer to your Question v. 25, and what I mean when I say I am from Above, as v. 23, &c. The only Reason why you will not understand or believe me, when I so plainly tell you that I came from God, is no other than this, even because ye cannot endure to hear my Word or Doctrine, or to believe it is the Word of God, because it is so contrary to your Lusts and Sinfull Affections. 44 Hence ye are such as may be more truly said to be Children of your Father the Devil; and as Children Govern'd by him, according to the Lusts or Sinfull Desires of your said Father ye will do. He was a Murderer from the beginning of the Creation, procuring the Death of Adam and his Posterity, and seeking still the Destruction of all Good men; and in imitation of him, you, as his Children, now seek to Murder me: and in order to procure the Fall of Man, he abode not in the Truth, because there is no Affection to Truth in him, it being contrary to All his Wicked designs; but he Deceiv'd our First Parents by a Lye, and he still continues to deceive All wicked Persons by Lying, or Misrepresenting things to them. When he speaks a Lye, he speaks of his Own, i. e. that which he First gave Rise to, and what is Agreeable to his Devilish Nature: for He is a Liar, and the Father or Author of It, i. e. Lying; and as such can't endure the Truth, which is not for his Turn. 45 And herein also you, as his Children, resemble and imitate him; and because I tell you the Truth, ye believe me not. 46 Which of you convinces me of Sin, or doing Any thing which renders me Unworthy of Belief? And if I say the Truth, Why do ye not believe me? 47 He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God. 48 Then answer'd the Jews, and said unto him, Say we not Well, i. e. Rightly, that thou art a Samaritan, i. e. an Enemy and Hater of our Nation and Religion, and hast also a Devil which makes thee Mad, or talk like a Madman? 49 Jesus answer'd, I have not a Devil; but I Honour my Father, and ye do Dishonour me: 50 and altho' I value not what you say of me on my Own account, because I seek not my Own Glory; yet there is One, viz. God, that seeks my Glory, and judges, and will severely punish you for thus Dishonouring me, except ye Repent thereof. 51 And notwithstanding all your most Reproachfull Language toward me, yet in Pity to you, and in order to bring you to Repentance, Verily verily I say unto you, If a Man keep my Saying, i. e. obey my Gospel, he shall never see that which Emphatically may be call'd Simply Death, viz. Death Eternal, or the Torments of Hell. 52 Then, perversely understanding him of Temporal Death, said the Jews unto him, Now we know that thou hast a Devil. Abraham is Dead, and the Pro-

TEXT.

TRANSLATION.

γεις· Εάν τις τὸ λόγον μου τηρήσῃ, ὃ
μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα.

53 Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν
Αβραάμ, ὅστις ἀπέθανε; καὶ οἱ προφη-
ταὶ ἀπέθανον. τίνα σεαυτὸν σὺ ποιεῖς;

54 Απεκρίθη Ἰησοῦς· Εάν ἐγὼ δοξάζω
ἐμαυτὸν, ἡ δοξά μου ὅθεν ὄσι· ἔστιν ὁ
πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς
λέγετε ὅτι Θεὸς ὑμῶν ὄσι.

55 Καὶ
οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα
αὐτόν· καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα αὐ-
τόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης·
ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ
τηρῶ.

56 Αβραάμ ὁ πατήρ ὑμῶν
ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν καὶ
ἐμὴν, καὶ εἶδε, καὶ ἐχάρη.

57 Εἴ-
πον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· Πεν-
τήκοντα ἔτη ἔγωγε ἔχεις, καὶ Αβραάμ
ἐώρακας;

58 Εἶπεν αὐτοῖς ὁ Ἰησοῦς·
Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Αβραάμ
γενέσθαι, ἐγὼ εἰμι.

59 Ἦσαν οὖν
λίθοι ἵνα βάλωσιν ἐπ' αὐτόν. Ἰησοῦς
δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τῆς ἱερῆς,
διελθὼν ἀπὸ μέσου αὐτῶν· καὶ παρῆ-
γεν ἕως.

Κεφ. 9'. Καὶ ὡδύγων εἶδεν ἄν-
θρωπον τυφλὸν ἐκ γενετῆς. 2 Καὶ
ῥώτησαν αὐτόν οἱ μαθηταὶ αὐτοῦ,
λέγοντες· Ραββί, τίς ἡμαρτεν, ὅπως
ἡ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;

sayst, If a man keep my say-
ing, he shall never taste of
death.

53 Art thou greater than
our father Abraham, which is
dead? and the prophets are
dead: whom makest thou thy
self?

54 Jesus answer'd, If I ho-
nour my self, my honour is
nothing: it is my Father that
honoureth me, of whom ye
say, that he is your God:

55 Yet ye have not known
him; but I know him: and if
I should say, I know him not,
I shall be a liar like unto you:
but I know him, and keep his
saying.

56 Your father Abraham
* long'd to see my day: and he
saw it, and was glad.

57 Then said the Jews unto
him, Thou art not yet fifty
years old, and hast thou seen
Abraham?

58 Jesus said unto them,
Verily verily I say unto you,
Before Abraham was, I am.

59 Then took they up
stones to cast at him: but Je-
sus hid himself, and went out
of the temple, going thro' the
midst of them, and so pass'd
by.

Chap. IX.

And as Jesus pass'd by, he
saw a man which was blind
from his birth.

2 And his disciples ask'd
him, saying, Master, who did
sin, this man, or his parents,
that he was born blind?

phets; and thou sayst, If a Man keep my Saying, he shall never taste of Death. 53 Art thou greater than our Father Abraham, which is Dead? and the Prophets are Dead: *and whereas these great and holy Persons could not free Themselves from Death, and you pretend to free Others from It, whom makest thou thy self?* 54 Jesus answer'd, If I go about to honour my self, by pretending to be what I am not, my Honour is nothing, *i. e. will come to nothing, except turning to my Dishonour: but it is my Father that honours me, by bearing Testimony to the Truth of my Doctrine, by enabling me to perform such Miracles as I do, and who also gives me (as Man) Power to preserve from Eternal Death such as keep my Sayings: and that ye may know whom I mean by my Father, I tell you again plainly, that it is He, of whom you say, that he is your God.* 55 Yet I must tell you ye have not known him Aright, or his Will; but I know him and his Will Perfectly; and if I should say, I know him not, *i. e. know not his Will to be such as I teach you, or Agreeable to my Gospel, I shall be a Lyar like unto you; but I therefore aver that I know him and his Will, and keep his Saying, i. e. do according to his Will in All things I do or teach.* 56 As to my being Greater than Abraham, I say, Your Father Abraham long'd to see my Day, *i. e. my Appearance in the World as you do now; and he saw it by the Eye of Faith, and so far as it pleas'd God to Reveal it unto him, and was Glad thereat; which argues that Abraham thought me a much Greater Person than Himself, tho' you do not.* 57 Then, still going on Perversly to understand our Saviour's Words in the most absurd Sense they could, said the Jews unto him, Thou art not yet any thing near Fifty years Old, and hast thou seen Abraham, or he thee? 58 Jesus said unto them, Verily verily I say unto you, Before Abraham was, I did exist, being One and the Second of the Three Divine Persons in the Godhead, and so being together with the Father and Holy Ghost That your God, who sent Moses to bring your Forefathers out of Egypt, and told Moses that his Name is (b) I Am, as denoting his Eternal Existence from Everlasting to Everlasting. 59 Then, judging he had not only made himself Greater than Abraham, but also Equal to God, (and so far they judg'd Rightly;) and withall judging Wrongfully, that he had by thus Equalling himself to God spoken the Highest Blasphemy, took they up Stones to cast at him, and stoned him presently as a Blasphemer: but Jesus, seeing there was no way to avoid their Rage now by Common means, miraculously hid himself, *i. e. so order'd matters that they could not see or know him, and went out of the Temple, going thro' the midst of them, and so pass'd by and escap'd them.*

Chap. IX. And sometime after what is related in the foregoing Chapter, as Jesus pass'd by, walking somewhither with his Disciples, He saw a Man which was blind from his Birth. 2 And his Disciples ask'd him, saying, Master who did Sin, this Man or his Parents, that he was born blind?

X.
Christ cures a
Man born Blind.

TEXT.

TRANSLATION.

3 Απεκρίθη ὁ Ἰησοῦς· Οὐτε ἔτι
ἡμαρτεν, ἔτι οἱ ἡμεῖς αὐτοῦ· Ἀλλ' ἵνα
φανερῶθῃ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.
4 Εγὼ δὲ ἐργάζεσθαι τὰ ἔργα ἃ πέμ-
ψαντός με ἕως ἡμέρας ὅσιν· ἔρχεται νύξ,
ὅτε οὐδεὶς δύναται ἐργάζεσθαι. 5 Ὅταν
ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου.
6 Ταῦτα εἰπὼν, ἔπλυνε χαμαὶ, καὶ
ἐποίησε πηλὸν ἐκ τῆς πύσματος, καὶ
ἐπέχεισε τὸ πηλὸν ἐπὶ τοὺς ὀφθαλ-
μοὺς αὐτοῦ τυφλοῦ. 7 Καὶ εἶπεν αὐτῷ·
Υπάγε, νίψαι εἰς τὴν κολυμβήθραν
τῆς Σιλωάμ (ὅ ἐρμηνεύεται, ἀπεσταλ-
μένη.) Ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ
ἤλθε βλέπων. 8 Οἱ οὖν γείτονες καὶ
οἱ θεωρῶντες αὐτὸν τὸ πρότερον ὅτι
τυφλὸς ἦν, ἔλεγον· Οὐχ ἔτις ὅστις
ὁ καλεῖται υἱὸς τοῦ τυφλοῦ; 9 Ἄλλοι
ἔλεγον· Ὅτι ἔτις ἐστίν· ἄλλοι δὲ· Ὅτι
ὅμοιος αὐτῷ ἐστίν. Εκεῖνός ἔλεγε·
Ὅτι ἐγὼ εἰμι. 10 Ἐλεγον οὖν αὐ-
τῷ· Πῶς ἀνέφωχθισάν σοι οἱ ὀφθαλ-
μοί; 11 Απεκρίθη ἐκεῖνός καὶ εἶ-
πεν· Ἄνθρωπος λεγόμενος Ἰησοῦς,
πηλὸν ἐποίησε, καὶ ἐπέχεισε με τοὺς
ὀφθαλμοὺς, καὶ εἶπέ μοι· Υπάγε εἰς
τὴν κολυμβήθραν τῆς Σιλωάμ, καὶ νίψαι.
Ἀπελθὼν δὲ καὶ νιψάμενος, ἀνέβλε-
ψα. 12 Εἶπον οὖν αὐτῷ· Πῶς ἐστίν ἐκεῖ-
νος; Δέξας· Οὐκ οἶδα.

3 Jesus answer'd, Neither
hath this man sinn'd, nor his
parents: but that the works of
God should be made manifest
in him.

4 I must work the works of
him that sent me, while it is
day: the night cometh when
no man can work.

5 As long as I am in the
world, I am the light of the
world.

6 When he had thus spoken,
he spat on the ground, and
made clay of the spittle, and
he anointed the eyes of the
blind man with the clay,

7 And said unto him, Go wash
in the pool of Siloam (which
is by interpretation, Sent.) He
went his way therefore, and
wash'd, and came seeing.

8 The neighbours therefore,
and they which before had
seen him, that he was blind,
said, Is not this he that sat and
begg'd?

9 Some said, This is he:
others said, He is like him:
but he said, I am he.

10 Therefore said they un-
to him, How were thine eyes
open'd?

11 He answer'd and said, A
man that is call'd Jesus, made
clay, and anointed mine eyes,
and said unto me, Go to the
pool of Siloam, and wash: and
I went and wash'd, and I re-
ceiv'd sight.

12 Then said they unto
him, Where is he? He said, I
know not.

TEXT.

TRANSLATION.

13 Ἀγασιν αὐτὸν ὡς τὸς φα-
ρισαίοις, τὴν ποτε τυφλόν. 14 Ἦν
δὲ σάββατον ὅτε τὸν πηλὸν ἐποίη-

13 They brought to the
Pharisees him that aforetime
was blind.

14 And it was the sabbath.

σεν

PARAPHRASE.

blind? 3 Jesus answer'd, Neither has this Man Sinn'd, nor his Parents ; but the Wisdom of God has seen fit, that this Man should be thus born Blind, that the Power of performing most Miraculous Works, vouchsaf'd unto me (as Man) of God, should be made manifest in my Curing him, and so the said Miracle should be in it self an Unexceptionable Testimony to the Truth of my Doctrine. 4 Accordingly I must work the Works of him that sent me, while it is Day, i. e. while I stay on Earth: as after the Day, the Night comes when no Man can see by Day-light to work ; so after the appointed Time for my staying no longer here on Earth is come, I shall perform no more such works in my Own Person. 5 As long as I am in the World, I am to be the Light of the World, both in a Natural sense, or Giving Sight to the Blind ; and also in a Spiritual sense, or Giving Spiritual Instruction and Knowledge to the Ignorant. 6 When he had thus spoken, he spat on the Ground, and made Clay of the Spittle, and he anointed the Eyes of the Blind man with the Clay, and said unto him, Go, wash your Eyes with some of the Water that is in the Pool of Siloam (which word in the Jewish Language is the same by Interpretation, as in our English Language is the word, Sent; and therefore This might give the Blind man and Others occasion to think of Christ's being the Messias, who was prophesy'd of under the like name, viz. Shiloh (c) The Sent, denoting Emphatically the Person that was Sent from God in the most Extraordinary manner that ever Any one was.) He went his way therefore, and wash'd, and came Seeing; but Jesus in the mean while was gone on his way. 8 The Neighbours therefore to the Man that was thus cur'd, and All they who before had seen him that he was Blind, said, Is not this He that sat and begg'd? 9 Some said, This is he: others said, He is like him: but he said, I am he. 10 Therefore said they unto him, How were thine Eyes open'd? 11 He answer'd and said, A Man that is call'd Jesus, made Clay, and anointed mine Eyes, and said unto me, Go to the Pool of Siloam, and wash: and I went and wash'd, and I receiv'd Sight. 12 Then said they unto him, Where is he? He said, I know not.

13 The matter coming to the Pharisees Ears, they gave Directions to have the said Man brought to them; and accordingly They that had receiv'd their Directions brought to the Pharisees him that aforetime was Blind. 14 And One principal Reason why the Pharisees thus sent for

NL.
What follow'd
thereupon be-
tween the Phari-
sees and the Man.

(c) Gen. 49. 10.

the

TEXT.

TRANSLATION.

σεν ὁ Ἰησοῦς, καὶ ἀνέφωξεν αὐτῷ τὰς ὀφθαλμούς. 15 Πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ φαρισαῖοι πῶς ἀνέβλεψεν. Ο δὲ εἶπεν αὐτοῖς· Πηλὸν ἐπέθηκεν ὅππῃ τὰς ὀφθαλμούς μου, καὶ ἐνιψάμην, καὶ βλέπω. 16 Ἐλεγον οὖν ἅκ τῶν φαρισαίων πινές· Οὐτὶς ὁ ἀνθρώπος οὗτος οὐκ ἐστὶ ἡμεῖς τῷ Θεῷ, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον· Πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; Καὶ χίσμα ἦν ἐν αὐτοῖς. 17 Λέγουσι τῷ τυφλῷ πάλιν· Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἠνοιξέ σου τὰς ὀφθαλμούς; Ο δὲ εἶπεν· Ὅτι προφήτης ἐστίν. 18 Οὐκ ὀπίστευον ὅτι οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτε ἐφάνηεν τὰς γονεῖς αὐτοῦ ὅτι ἀναβλέψαντες. 19 Καὶ ἠρώτηεν αὐτὸς, λέγοντες· Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει; 20 Απεκρίθη αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον· Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη. 21 Πῶς δὲ νῦν βλέπει, ἃ οὐκ οἶδαμεν, ἢ τίς ἠνοιξεν αὐτοῦ τὰς ὀφθαλμούς, ἡμεῖς ἃ οὐκ οἶδαμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε· αὐτὸς περὶ αὐτοῦ λαλήσει. 22 Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβήντο τὰς Ἰουδαίας· ἥδη γὰρ συνελέθειντο

day when Jesus made the clay, and open'd his eyes.

15 Then again the Pharisees also ask'd him how he had receiv'd his sight. He said unto them, He put clay upon mine eyes, and I wash'd, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayst thou of him, that he hath open'd thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and receiv'd his sight, until they call'd the parents of him that had receiv'd his sight.

19 And they ask'd them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answer'd them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath open'd his eyes, we know not: he is of age, ask him, he shall speak for himself.

22 These words spake his parents, because they fear'd the Jews: for the Jews had agreed

TEXT.

TRANSLATION.

Ἰησοῦς, ἵνα εἰάν τις αὐτὸν ὁμολο-
σῃ Χριστὸν, ἀποσυνάγῃ γινῆναι.
Διὰ τῆτο οἱ ῥονεῖς αὐτῷ εἶπον· Ο π
αἰκία ἔχει, αὐτὸν ἐρωτήσατε. 24 Ε-
άνηξ ὅτι ἐκ δευτέρου ἢ ἀνθρώπου ὃς ἦν
φλός, ὃ εἶπον αὐτῷ· Δὲς δόξαν τῷ

already, that if any man did
confess that he was Christ, he
should be put out of the syna-
gogue.

23 Therefore said his pa-
rents, he is of age ask him.

24 Then again call'd they
the man that was blind, and
said unto him, Give God the

Θεῷ.

PARAPHRASE.

*He said Man, was because it was the Sabbath-day when Jesus made the
day, and open'd his Eyes: for which reason the Pharisees were very de-
voted not to have the Curing of the said Man thought to be a Miracle,
at least done by the Power of God; because then it would manifestly
lead to diminish and overthrow the Authority and Obligation of their
traditions, as if it were a Breach of the Sabbath to do any such thing
thereon.* 15 Then again the Pharisees also ask'd him how he had re-
ceiv'd his Sight. He said unto them, He put Clay upon mine Eyes, and
wash'd, and do see. 16 Therefore said some of the Pharisees, This
Man is not of God, because he keeps not the Sabbath-day. Others said,
How can a Man that is a Sinner, and so not assisted by the Power of God,
do such Miracles for the Good and Relief of Men? And there was a Di-
vision among them, i. e. among the Pharisees themselves. 17 They say
unto the Blind man that Had been, again, What sayest thou of him,
that he has open'd thine Eyes? He said, surely I cannot but believe He
is a Prophet. 18 But the Jews did not believe concerning him, that
He had been Blind, and receiv'd his Sight, until they call'd the Parents
of him that had receiv'd his Sight. 19 And they ask'd them, say-
ing, Is this your Son, who ye say was born Blind? how then doth he
now See? 20 His Parents answer'd them, and said, We know that
this is our Son, and that he was born Blind: 21 But by what means
he now Sees, we know not, or who hath open'd his Eyes, we know
not: He is of Age to give Himself an Answer to any Question relating to
any thing done to himself; therefore pray ask him, for he shall speak for
himself. 22 These words spake his Parents, because they fear'd the Ru-
lers of the Jews: for the said Rulers of the Jews had agreed already, that
if any Man did confess that he was Christ, he should be put out of the
Synagogue. 23 Therefore said his Parents, He is of Age, ask him.
24 Then again call'd they the Man that was Blind, and said unto him,
Give God alone the Praise for vouchsafing thee this Great Mercy; and
think not that this Man Jesus was any ways the Author, or Cause, or In-

N

strument

TEXT.

TRANSLATION.

Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος
 ἔστι ἁμαρτωλός ἐστιν. 25 Απε-
 κείθη οὖν ὁ κύνθῳ καὶ εἶπεν· Εἰ
 ἁμαρτωλός ἐστιν, οὐκ οἶδα· ἐν οἶ-
 δα, ὅτι τυφλὸς ὦν, ἄρτι βλέπω.
 26 Εἶπον δὲ αὐτῷ πάλιν· Τί ἐποίη-
 σέ σοι; πῶς ἤνοιξέ σε τὸς ὀφθαλ-
 μούς; 27 Απεκείθη αὐτοῖς· Εἶπον
 ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί
 πάλιν θέλετε ἀκούειν; μὴ καὶ ὑ-
 μεῖς θέλετε αὐτῷ μαθηταὶ γενέσθαι;
 28 Ελοιδόρησαν οὖν αὐτὸν καὶ εἶ-
 πον· Σὺ εἰ μαθητὴς οὐκ εἶ· ἡμεῖς
 δὲ τοῦ Μωσέως ἐσμέν μαθηταί.
 29 Ἡμεῖς οἶδαμεν ὅτι Μωσῆς λελά-
 ληκεν ὁ Θεός· τῷτον δὲ οὐκ οἶδα-
 μεν πόθεν ἐστίν. 30 Απεκείθη ὁ
 ἄνθρωπος, καὶ εἶπεν αὐτοῖς· Ἐν τῷ
 πούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ
 οἴδατε πόθεν ἐστὶ, καὶ ἀνέφξέ με
 τοὺς ὀφθαλμούς. 31 Οἶδαμεν δὲ
 ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει·
 ἀλλ' ἐάν τις θεοσεβῇ ἢ, καὶ τὸ θέλη-
 μα αὐτοῦ ποιῇ, τὰτα ἀκούει. 32 Ἐκ
 τῷ αὐτῷ οὐκ ἠκέσθη ὅτι ἤνοιξέ
 τις ὀφθαλμούς τυφλῷ γεγεννημένῳ.
 33 Εἰ μὴ ἡμεῖς ἔτι παρὰ Θεοῦ, οὐκ
 ἠδυνάτο ποιεῖν οὐδέν. 34 Απε-
 κείθησαν καὶ εἶπον αὐτῷ· Ἐν ἁμαρ-
 τίας σὺ ἐγεννήθης ὅλος, καὶ σὺ

praise: we know that this man
is a sinner.

25 He answer'd and said,
Whether he be a sinner or no,
I know not: one thing I know,
that whereas I was blind, now
I see.

26 Then said they to him
again, What did he to thee?
how open'd he thine eyes?

27 He answer'd them, I
have told you already, and ye
did not hear: wherefore would
ye hear it again? will ye also
be his disciples?

28 Then they revil'd him,
and said, Thou art his disci-
ple; but we are Moses disci-
ples.

29 We know that God
spake unto Moses: as for this
fellow, we know not from
whence he is.

30 The man answer'd and
said unto them, Why, herein
is a marvellous thing, that ye
know not from whence he is,
and yet he hath open'd mine
eyes.

31 Now we know that God
heareth not sinners: but if any
man be a worshipper of God,
and doth his will, him he
heareth.

32 Since the world began
was it not heard that any man
open'd the eyes of one that
was born blind.

33 If this man were not of
God, he could do nothing.

34 They answer'd and said
unto him, Thou wast altogether
other born in sins, and dost

TEXT.

TRANSLATION.

ἀδελφεὺς ἡμῶς; Καὶ ἔξβαλον αὐ-
τὸν ἔξω. 35 Ἦκουσεν ὁ Ἰησοῦς ὅτι
ἔξβαλον αὐτὸν ἔξω· καὶ εὗρὼν αὐ-
τὸν, εἶπεν αὐτῷ· Σὺ πιστεύεις εἰς
τὸν υἱὸν τοῦ Θεοῦ; 36 Ἀπεκρί-
θη ὁ αὐτοῦ· καὶ εἶπε· Τίς ὅστις,
κύριε, ἵνα πιστεύσω εἰς αὐτόν;

thou teach us? And they cast
him out.

35 Jesus heard that they had
cast him out; and when he had
found him, he said unto him,
Dost thou believe on the Son
of God?

36 He answer'd and said,
Who is he, Lord, that I might
believe on him?

37 Εἶπε

PARAPHRASE.

Argument of this Blessing: for we know that this Man Jesus is a Sinner, being a Breaker of the Sabbath. 25 He answer'd and said, Whether he be a Sinner or no, I know not: one thing I know, that whereas I was blind, now I See. 26 Then said they to him again, What did he to thee? how open'd he thine Eyes? 27 He answer'd them, I have told you Already, and ye did not hear *so as to believe me*: wherefore *then* would ye hear it again? will ye also be his Disciples? 28 Then they would him, and said, Thou art his Disciple; but we are Moses Disciples. 29 We know that God spake unto Moses: as for this Fellow, we know not from whence he is. 30 The Man answer'd and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he has open'd mine Eyes. 31 Now we know that God hears not Sinners, *so as to grant them Power to work Miracles or the like, in Confirmation of any Sinful or False Doctrine; at least without being Oppos'd by some Holy Persons who are invested with Power to do greater Miracles in order to keep Men from being Seduc'd by the Others*: but if any Man be a Worshipper of God, and do's his Will, him he hears, and has often been pleas'd to give to such Holy men the Power of working Miracles in confirmation of their being Sent from him, and doing his Will, in what they Do and Teach. 32 Since the World began, was it not heard that any Man open'd the Eyes of One that was born Blind; 33 and therefore if this Man were not of God, he could do no such thing. 34 They answer'd and said unto him, Thou wast altogether born in Sins, (d) as we know sufficiently from thy being born Blind, and dost thou teach us? And they cast him out of the Synagogue, i. e. Excommunicated him out of the Jewish Church as an Apostate. 35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? 36 He answer'd and said, Who is he, Lord, that I might believe on

(d) Compare v. 2.

TEXT.

TRANSLATION.

37 Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Καὶ ἐώραχας αὐτόν, καὶ ὁ λαλῶν μὲν σὺ, οὐκ αἰνός ἐστιν. 38 Ο δὲ ἔφη· Πιστεύω, Κύριε· καὶ προσκύνῃσιν αὐτῷ.

39 Καὶ εἶπεν ὁ Ἰησοῦς· Εἰς κτίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἤλθον· ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γίνωνται.

40 Καὶ ἤκουσαν ἐκ τῶν φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ· Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν;

41 Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ τυφλοὶ ἦτε, ἔκ ἀν' εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε· Οὐ βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει.

Κεφ. ι'. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῆς ποιμαίνουσας, ἀλλὰ ἀναβαίνων

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipp'd him.

39 And Jesus said, For judgment I am come into this world: that they which see not, might see; and that they which see, might be made blind.

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

Chap. X.

Verily verily I say unto you, He that entreth not by the door into the sheepfold, but climbeth up some other way,

ἀλλὰ

PARAPHRASE.

him? 37 And Jesus said unto him, Thou hast both seen him, and it is he that talks with thee. 38 And he said, Lord, I believe on account of what thou hast done and said to me, that thou art the Messiah or Son of God. And he kneel'd down and worshipp'd him. 39 And Jesus said, For to manifest the just Judgment of God on Men I am come into this World, namely, that they who See not, might See, i. e. that such as are Ignorant, and withall Humble, and so sensible of their Ignorance, are desirous to be Instructed in their Duty to God, might accordingly know their Duty in the fullest manner; and on the other hand, that they which See, might be made Blind, i. e. that such as are Proud, and think they know the Will of God and their Duty to him, when they are Ignorant thereof, may be made Manifest to be thus Ignorant, and render'd more Inexcusable. 40 And some of the Pharisees which were with him heard these words, and said unto him, Are we Blind also? 41 Jesus said unto them, If ye were Blind in respect of Spiritual Light or Knowledge,

P A R A P H R A S E .

ledge, in like manner as Those generally are who are Blind in respect of the Common Light; namely, if ye were Ignorant of the Will of God, not thro' your Own Fault, but meerly for want of the Light of Revelation or Reason, or having it made known to you, ye should have no Sin: but now ye say, We See, i. e. you not only Falsly think that ye know the Will of God, but also are so Proud, as that you will not be convinc'd that you do not know the Will of God, or understand the Scripture Aright; and so Wicked that you will not hearken to me who would teach you the True Will of God, but reject my Doctrine Only at the bottom, because it is inconsistent with your Worldly and Sinfull Affections: therefore you not only Sin in not knowing the Will of God, but also your Sin remains more Inexcusable. And here seems to end the Account given us by St John, of what our Saviour did at the Feast of Tabernacles. Which after our Saviour had been at, he left Jerusalem again, and went teaching thro' the Cities and Villages that were in other parts of the Holy Land, till his Return to Jerusalem again at the next ensuing Feast, viz. of the Dedication. Of this part of his Ministry, viz. between the Feast of Tabernacles aforementioned, and the Feast of the Dedication next ensuing, St Matthew and Mark take no Notice; and therefore St Luke has given us this Supplement to the two first Gospels, which is contain'd Luke 10. 17 — 13. ult. But St Luke also giving no Account of what Christ did, either at the Feast of Tabernacles aforementioned, or at the Feast of the Dedication next ensuing; therefore St John has given us this Supplement to the History of all the three former Gospels, by giving us an Account, as of what was done at the Feast of Tabernacles, Chap. 7. 2 — 9. ult. so of what was done at the Feast of the Dedication in the following Chap. 10.

S E C T I O N VII.

Containing an Account of what pass'd between CHRIST and the Jews at the Feast of the Dedication, which was in the thirty fourth year of CHRIST's Life, or A.D. 32. Which Account takes up Chap. X. 1 — 39, and is Wholly Omitted by the other Evangelists.

Chap. X. Jesus, after his being at the Feast of Tabernacles, as is afore related, having left Jerusalem to teach in other Places, and being return'd again to Jerusalem at the Feast of the Dedication, as we learn from v. 22, took occasion to shew the great Difference between True and False Teachers, and more particularly between Himself and the Scribes and Pharisees in those Times; which he did under a Similitude frequently us'd in the Old Testament; namely, of the Church of God to a Flock of Sheep, and of Teachers to Shepherds. Verily verily I say unto you, He that enters not by the Door into the Sheepfold, but climbeth up some other way,

I.
Christ's Discourse about the Sheepfold, Sheep, good Shepherd, &c.

T E X T.

TRANSLATION.

ἀλαχόθεν, ἐκείνῳ κλέπτης ὅτι καὶ
ληστής. 2 Ο δὲ εἰσερχόμενος διὰ
τῆς θύρας, ποιμὴν ἐστὶ τῶν προβάτων.
3 Τότε ὁ θυρωρὴς ἀνοίγει, καὶ τὰ
πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει·
καὶ τὰ ἴδια πρόβατα καλεῖ κατ'
ὄνομα, καὶ ἔξάγει αὐτά. 4 Καὶ
ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἐμ-
προσθεν αὐτῶν πορεύεται· καὶ τὰ
πρόβατα αὐτοῦ ἀκολουθεῖ, ὅτι οἶ-
δασιν τὴν φωνὴν αὐτοῦ. 5 Ἀλλο-
τεῖω δὲ ἢ μὴ ἀκολουθήσωσιν, ἀλλὰ
φύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἶδασιν
τῶν ἀλλοτείων τὴν φωνήν. 6 Ταύ-
τῳ δὲ ἢ περιμίαν εἶπεν αὐτοῖς ὁ Ιη-
σοῦς· ἐκείνοι δὲ οὐκ ἔγνωσαν πῶς αὐτὸς
ἐλάλει αὐτοῖς. 7 Εἶπεν ὅτι πάλιν αὐ-
τοῖς ὁ Ιησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν,
ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.
8 Πάντες ὅσοι πρὸ ἐμοῦ ἦλθον, κλέ-
πται εἰσὶ καὶ λησταί· ἀλλ' οὐκ ἤκου-
σαν αὐτῶν τὰ πρόβατα. 9 Εγὼ
εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλ-
θῃ, σωθήσεται· καὶ εἰσλεύσεται
καὶ ἔξελεύσεται, καὶ νομὴν εὕρησιν.

way, the same is a thief and a robber.

2 But he that entreth in by the door, is * a shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily verily I say unto you, I am the door of the sheep.

8 All that ever came before me, are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be sav'd, and shall go in and out, and find pasture.

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way, the same is a Thief and a Robber. 2 But he that entreth in by the Door, is a Shepherd of the Sheep. 3 To him the Porter opens; and the Sheep hear his voice: and he calls his own Sheep by name, and leads them out. 4 And when he puts forth his own Sheep, he goes before them, and the Sheep follow him: for they know his voice.

5 And

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5 And a Stranger will they not follow, but will flee from him: for they know not the voice of Strangers. 6 This Parable spake Jesus unto them, *i. e. the Jews, and more particularly the Scribes and Pharisees:* but they understood not what things they were, *i. e. the meaning of the foregoing Parable,* which he spake unto them. 7 Then said Jesus unto them again, by way of Explanation of the said Parable, Verily verily I say unto you, I am the Door of the Sheepfold, by which both the Sheep and Shepherds must enter Regularly into the Fold; *i. e. I am the Head or Governor in Chief of the Church of God, whereof no One can become a Member, and so attain to Salvation, but by Believing on Me, and Obeying my Doctrine;* and likewise no One can become a True Teacher or Minister of the Church, but who teaches Men to Believe in, and Obey me, as the Only way to Salvation. 8 All the Shepherds that ever came before me, and did not enter (as v. 1.) by the Door into the Sheepfold, but climb'd up some Other way, the same are Thieves and Robbers, *i. e. All that have set themselves up for Teachers and Instructors of Men according to the Will of God, or in the Way appointed by God unto Salvation, and the same holds True also as to such as shall at any Time Hereafter set themselves up for such Teachers) and whose Doctrines have not tended to teach Men to Believe in Me, according to the Dispensation or Revelation made of Me in the Time the said Teachers liv'd, as the Only means to Salvation; the Same have been (or are and shall be, according to the Different Ages they live in) False Teachers, setting themselves up as Teachers only for their own Worldly Advantage sake: but the Sheep did not hear them, i. e. Sincere, honest, and well-dispos'd Persons, by the Grace of God have all along, and likewise shall, not hearken to such False Teachers, or be seduc'd by them.* 9 I am (as I said afore v. 7.) the Door of the Sheepfold: by me if any Man enter into the Sheepfold, *i. e. if any Man truly becomes a Member of the Christian Church by truly Believing in and Obeying me,* He shall be sav'd, and, *i. e. namely, such a True Sheep of my Fold shall go into the said Fold at Night for safety from the Wild beasts, and out in the Day time for to Feed, and shall always find good Pasture, i. e. such a True Member of my Church, by a due Use of the means of Grace prescrib'd by me, shall in All Circumstances and Events be enabled to Resist such Temptations as shall be put in his way, and to perform his Duty so as to become meet to attain Eternal life according to the Gracious Terms of my Gospel. And likewise every such Shepherd as enters into the Sheepfold by the Door, (as v. 2.) the same is a Shepherd of the Sheep, i. e. every such Teacher as is sent by me, and accordingly preaches that Salvation is to be attain'd only by Faith in, and Obedience to me, He is a True Teacher or Minister of the Gospel. To him the Porter opens, and the Sheep hear his voice, &c. (as v. 3, 4.) i. e. God disposes the Hearts of sincere and truly Religious Persons to follow the Instructions of such a True Teacher or Minister: But a Stranger, or One* that

TEXT.

TRANSLATION.

10 Ο κλέπτης ὃς ἐρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζῶντες ἔχωσι, καὶ αἰώνιον ἔχωσιν.
 11 Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτῶν τίθει ὑπὲρ πάντων θροβάτων. 12 Ο μισθωτὸς δὲ, καὶ οὐκ ὢν ποιμὴν, ὃς ὅτε εἰσὶ τὰ θρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησιν τὰ θρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτοὺς, καὶ σκορπίζει τὰ θρόβατα. 13 Ο δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστίν, καὶ οὐ μέλει αὐτῷ περὶ τῶν θροβάτων. 14 Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμάς, καὶ γινώσκουσι ὑπὸ τῶν ἐμῶν. 15 Καθὼς γινώσκω με ὁ πατήρ, καὶ γὰρ γινώσκω τὸν πατέρα, καὶ τὴν ψυχὴν μου τίθει ὑπὲρ πάντων θροβάτων. 16 Καὶ ἄλλα θρόβατα ἔχω ἃ οὐκ ἐστὶν ἐκ τῆς αὐτῆς θύτης· καὶ κενά με δεῖ ἀγαγεῖν· καὶ τῆς φωνῆς μου ἀκούσονται· καὶ γινήσονται μία ποίμνη, εἰς ποιμὴν.

10 The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine:

15 As the Father knoweth me, *and I know the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Διά

PARAPHRASE.

that enters into the Sheepfold not by the Door, will they not follow, but flee from him, &c. (as v. 5.) i. e. God will preserve sincere and well disposed, or Truly religious Persons, from being Seduced by False Teachers, who are no other than Thieves and Robbers. 10 Namely, as the Thief comes not, but for to steal, and to kill, and to destroy: so False Teachers take upon them to teach, only in order to suck Worldly Advantage or Gain out of Them they can Seduce; whereas in the mean time they become

the most Unhappy Instruments of the Spiritual and Eternal Destruction and Death of Them that are so Seduc'd by them; unless this be prevented by the Timely Repentance of such Seduc'd Persons. On the other hand, as All True Teachers come to teach the True way to Eternal life, namely, thro' Faith in me: so now I am come my self into the World, that they who are my True Disciples might have Life, and that they might have it more Abundantly, i. e. not only that I might make known to Men, more Fully than ever was done Afore, the Will of God, and so the way to Eternal life; but also that I might procure Eternal life for all True Believers, by laying down my Own life. 11 For I am the Good Shepherd, Emphatically so call'd, as being the Chief Shepherd of God's Flock, and the Good Shepherd which gives his Own Life for the Eternal welfare of the Sheep. 12 But as He that enters not by the Door into the Sheepfold, but climbs up some other way (as v. 1.) is a Thief and Robber, or False Teacher: so He that enters into the Fold by the Door, i. e. is Regularly constituted a Minister of the Gospel, and teaches True Doctrine, if he was influenc'd to take upon him the Ministry, and still is influenc'd to exercise the said Ministry or Office of Teaching, Only or Chiefly by Worldly Gain arising therefrom; such a One may be fitly styl'd an Hireling, and He is one that has not the True concern or care of a Shepherd, and so acts as one whose Own the Sheep are not: for when he sees the Wolf coming, he is concern'd Only for his Own present Safety, and leaves the Sheep, and flees; and the Wolf catches them, and scatters the Sheep, i. e. in Time of any Adversity or Persecution befalling the Church, such an Hireling consults only his Own Temporal Safety, and in order to secure this, will leave the People committed to his Care, expos'd to All Temptations to renounce the Truth of Religion; so that many of them will be Overcome thereby, and so become a Prey to the Devil. 13 The Hireling flees, because he is an Hireling, or is influenc'd only by Selfish Worldly Interest, and cares not for the Eternal Welfare of the Sheep. 14 I am the Good Shepherd, and know who are my Sheep, or True Disciples, and am known of mine, i. e. am believ'd on by all Sincerely Honest and Religious Persons, and so there is an intimate Agreeableness and Affection or Love between me and my Sheep or True Disciples: 15 as the Father knows me, and I know the Father, i. e. as there is a most intimate Agreeableness and Affection or Love between the Father and me: and out of both these Motives, viz. Love to my Father and to my Sheep, it is, that shortly I lay down my Life for the Salvation of my Sheep. 16 And other Sheep, or Faithful Disciples, I have to call, which are not of this Fold, i. e. of the Jewish Nation, but Gentiles; in the appointed Time, Them also I must bring into my Fold, by the preaching of my Apostles after my Ascension, and they shall hear my Voice speaking in and by my Apostles, and there shall be One Fold and One Chief Shepherd, i. e. One Church consisting both of Jewish and Gentile Believers, govern'd by me in

TEXT.

TRANSLATION.

17 Διὰ τῆτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ πῖθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν. 18 Οὐδεὶς αἶρεν αὐτήν ἀπ' ἐμοῦ· ἀλλ' ἐγὼ πῖθημι αὐτήν ἀπ' ἐμαυτοῦ· ἐξουσία ἔχω θείναι αὐτήν, καὶ ἐξουσία ἔχω πάλιν λαβεῖν αὐτήν. Ταύτην ἢ οἱ πολλοὶ ἔλαβον πατρὸς ἡ πατρὸς μου.

19 Σχίσμα ὦν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τῆς λόγου τούτου. 20 Ἐλεβον δὲ πολλοὶ ἐξ αὐτῶν· Δαυμῶνιον ἔχῃ, καὶ μένει· τί αὐτῷ ἀκούετε; 21 Ἄλλοι ἔλεγον· Ταῦτα τὰ ῥήματα οὐκ ἔστι δαυμῶνιον· μὴ δαυμῶνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν; 22 Ἐγένετο δὲ τὰ ἑσπέρια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμῶν ἦν. 23 Καὶ πατέρα ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ σφοδρῇ Σολομῶντος.

24 Ἐκύκλωσεν δὲ αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ· Ἐως πότε τὴν ψυχὴν ἡμῶν αἶρεις; εἰ σὺ εἶ ὁ Χριστός, εἰπέ ἡμῖν παρρησίᾳ. 25 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Εἶπον ὑμῖν, καὶ οὐ πιστεύετε· τὰ ἔργα αὐτὰ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ ταῦτα μαρτυρεῖ περὶ ἐμοῦ. 26 Ἀλλ' ὑμεῖς οὐ πιστεύετε· οὐ γὰρ ἐστε ἐκ τῶν προβάτων τῆς ἐμοῦ, καθὼς εἶπον ὑμῖν. 27 Τὰ πρόβατα τὰ ἐμὰ τὴν φωνὴν μου ἀκούει, καὶ γὰρ γινώσκω αὐτὰ, καὶ ἀκολουθεῖσίν μοι. 28 Καὶ γὰρ ζωὴν αἰώνιον δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀπώλῃν εἰς

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again. This commandment have I receiv'd of my Father.

19 There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad: why hear ye him?

21 Others said, These are not the words of him that hath a devil: Can a devil open the eyes of the blind?

22 And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walk'd in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? if thou be the Christ, tell us plainly.

25 Jesus answer'd them, I told you, and ye believ'd not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not; because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me.

28 And I give unto them eternal life, and they shall not

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Chief as the One and Supream Head thereof. 17 Therefore do's my Father love me, because for this Great End of procuring Salvation for all true Believers, Gentiles as well as Jews, I lay down my Life: which I shall not do in such a manner as to continue under the Power of Death, as Other men do; but on such Terms, that I might take it, i. e. my Life again, in a very Few, viz. Three days time. 18 Whence it will appear, that No man takes it from Me against my Will, but that I lay it down of my Self, or Own Will or Choice: for I have full Power to lay, or not lay it down; and as I shall lay it down of my self, therefore so I have Power to take it again. This Commandment, or Commission to take it again, when I have laid it down, I have receiv'd of my Father.

19 There was a Division therefore again among the Jews for these Sayings. 20 And many of them said, He has a Devil, and is Mad; why hear ye him? 21 Others said, These are not the Words of him that has a Devil, and is Mad; nor are the Works that he do's such as can Reasonably be thought to be done by him thro' the Assistance of the Devil: for can a Devil open the Eyes of the Blind, and that too of One that was Born blind, which we all know this Man has done? 22 And it was at Jerusalem the Feast of the (e) Dedication, so call'd and kept in Remembrance of Judas Maccabeus Cleansing the Temple, and Setting up, and Consecrating or Dedicating a New Altar, after the Profanation of the Temple by Antiochus Epiphanes: and it was Winter, this Feast beginning on the twenty fifth of the Jewish month Cisleu, which answers to part of our November and December, the said 25th Day answering that Year to our Dec. 16. according to the Calculation of Ricciolus a learned Astronomer. 23 And therefore Jesus walk'd in the Temple, namely in that Cover'd part of it call'd Solomon's porch.

24 Then came some of the Chief of the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. 25 Jesus answer'd them, I have already told you plainly enough, that I am the Christ, and ye believ'd not my Words when I said so; and therefore to what purpose should I tell you again? besides, the Works that I do in my Father's name, they bear Witness of me Sufficient enough, that I am the Christ; and yet ye will not be Convinc'd by them. 26 But the true Reason why after all I have said and done, ye believe not, is not for want of Sufficient Evidence both from my Words and Works; but because ye are not of my Sheep, i. e. Sincerely dispos'd to receive the Truth, as I said unto you. 27 My Sheep hear my Voice, and I know them, and they follow me. 28 And I give unto them Eternal Life, and they shall never perish, neither shall any

II.
It was the Feast
of the Dedication.

III.
Jews go to stone
Christ for making
himself God.

(e) See 1 Maccab. 4. 59.

TEXT.

TRANSLATION.

τὸν αἰῶνα, καὶ ἔχ' ἀρπάσῃ τις αὐτὰ ἐκ
 τῆ χειρὸς μου. 29 Ὁ πατὴρ μου ὃς δέ-
 δακέ μοι, μείζων πάντων ἐστὶ· καὶ ὁδεὶς
 δύναται ἀρπάξαι ἐκ τῆ χειρὸς τοῦ πατρὸς
 μου. 30 Ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν.
 31 Ἐβάσταζ' ὁ γὰρ πάλιν λίθους οἱ Ἰου-
 δαῖοι, ἵνα λιθάσωσιν αὐτόν. 32 Ἀπε-
 κρίθη αὐτοῖς ὁ Ἰησοῦς· Πολλὰ καλὰ
 ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς μου· διὰ
 ποῖον αὐτῶν ἔρπον λιθάζειέ με; 33 Ἀ-
 πεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, λέγοντες·
 Περὶ καλοῦ ἔργου καὶ λιθάζομέν σε,
 ἀλλὰ οὐδεὶς βλασφημίας, καὶ ὅτι
 σὺ ἄνθρωπος ὢν ποιεῖς σκαυτὸν Θεόν.
 34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ
 ἐστὶ γεγραμμένον ἐν τῷ νόμῳ ὑμῶν· Ἐγὼ
 εἶπα, θεοὶ ἐστε; 35 Εἰ ἐκείνους εἶπε
 θεούς, ὡς ὃς ὁ λόγος τοῦ Θεοῦ ἐγένε-
 νετο, καὶ ὁ δυνάστης λυθίσαι ἡ γραφή·
 36 Ὅτι ὁ πατὴρ ἡγάσεν καὶ ἀπέστειλεν
 εἰς τὸν κόσμον, ὑμεῖς λέγετε· Ὅτι
 βλασφημεῖς, ὅτι εἶπον, υἱὸς τοῦ
 Θεοῦ εἰμι; 37 Εἰ ὁ ποιῶ τὰ ἔρ-
 γα τοῦ πατρὸς μου, μὴ πιστεύετε μοι·
 38 Εἰ δὲ ποιῶ, καὶ ἐμοὶ μὴ πιστεύη-
 τε, τοῖς ἔργοις πιστεύσατε ἵνα γινώτετε καὶ

ver perish, neither shall any
 pluck them out of my hand.

29 My Father which gave
 them me, is greater than all:
 and none is able to pluck them
 out of my Father's hand.

30 I and my Father are one.

31 Then the Jews took up
 stones again to stone him.

32 Jesus answer'd them,
 Many good works have I
 shew'd you from my Father;
 for which of those works do
 ye stone me?

33 The Jews answer'd him,
 saying, For a good work we
 stone thee not; but for bla-
 sphemy, and because that thou,
 being a man, makest thyself
 God.

34 Jesus answer'd them, Is
 it not written in your law, I
 said, Ye are gods?

35 If he call'd them gods,
 * of whom the word of God
 * there was, and the scripture
 cannot be broken:

36 Say ye of him, whom
 the Father hath sanctify'd, and
 sent into the world, Thou
 blasphemest; because I said, I
 am the Son of God?

37 If I do not the works of
 my Father, believe me not.

38 But if I do, tho' ye be-
 lieve not me, believe the
 works: that ye may know and

π.

PARAPHRASE.

pluck them out of my hand, i. e. neither Wicked men nor Devils shall
 be able to overcome them by their Temptations, so as to make them Re-
 nounce the Faith, and not to live in Obedience to the Gospel. 29 My
 Father which gave them me, is greater than All: and none is able to
 pluck

pluck them out of my Father's hand. 30 I and my Father are One, *as to the Divine Nature and Essence, and consequently as to Power; for which reason I said (v. 28.) that no one shall pluck my Sheep out of my hand.* 31 Then the Jews took up Stones again to Stone him. 32 Jesus answer'd them, Many Good works have I shew'd you from my Father; for which of those Works do ye Stone me? 33 The Jews answer'd him, saying, For a Good work we Stone thee not; but for Blasphemy, and because that thou, being a Man, makest Thy self God, *in saying (v. 30.) I and my Father are One.* 34 *It is most Observable, that Jesus did not here Deny that he made Himself God, in the same sense wherein the Jews understood the word God, i. e. in the Highest sense of the Same as to the Divine Nature or Essence; whereas had he not been God in the said sense, He ought to have expressly deny'd, that He made himself God in their sense; and no Doubt but he would have done so in Common Prudence, since thereby he would Fully and Plainly have shewn the Falseness of their Accusing him of making Himself God in their Sense, and so Blasphemously; and thereby he would have put a Full stop to their present Rage and Fury. But knowing himself to be Truly God in the Highest sense of the Word, as to the Divine Nature and its Essential Perfections, therefore Jesus answer'd them in such a manner, as should not Deny, but imply his True Divinity, and yet at the same time might serve somewhat to Allay their Fury:* Is it not written in your (f) Law, largely taken for all the Old Testament, and where the Sacred Text speaks of the Jewish Rulers or Judges of the Great Sanhedrin or Council; I have said, Ye are Gods? 35 Wherefore if He, *i. e. the Holy Penman that wrote this, call'd them Gods, who were Only Magistrates chosen or appointed after the Common and Usual way, and of, (g) or concerning whom the foremention'd Text, cited out of the Book of Psalms, and so out of the Word of God, there was spoken, and the Scripture can't be broken, i. e. suppos'd in Reason to be Untrue:* 36 *If this be so, say ye of him, i. e. Is it not most Unreasonable for you to say of Him, i. e. of Me, whom the Father (namely, in respect of Me who was his Son before I was thus Sanctify'd and sent into the World, and consequently was what I make my self to be, viz. Truly God: Is it not most Unreasonable, I say, for you to affirm of me, whom the Father) has Sanctify'd and sent into the World, with an Extraordinary Commission, and such Power as No one was ever Sent with before, Thou Blasphemest; because I said, I am the Son of God?* 37 *If I do not the Works of my Father, i. e. such Works as testify me to be God the Son of God the Father, believe me not when I say that I am the Son of God.* 38 *But if I do such works, tho' ye believe not me saying so, yet ye ought in Reason to believe the Evidence given to the Truth of what I say by my Works: that so ye may know*

(f) Psal. 82. 6.

(g) So αὐτὸς τὸς ἀγγέλους is, Of or concerning the Angels,

Heb. 1. 7.

TEXT.

TRANSLATION.

πιστεύητε, ὅτι ἐν ἐμοὶ ὁ πατήρ, καὶ ἐγὼ ἐν αὐτῷ. 39 Εξήτην ἔν παλιν αὐτὸν πιάσαι· καὶ ἐξήλθεν ἐκ τῶ χειρὸς αὐτῶν.

40 Καὶ ἀπῆλθε πάλιν πέραν τῆς Ἰορδάνης, εἰς τὸ τόπον ὅπου Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ.

41 Καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον· Οἱ Ἰωάννης μὴ σημεῖον ἐποίησεν ὁδεῖν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθῆ ἰδοὺ. 42 Καὶ ὅτις ἐκεῖ πολλοὶ ἐκὰς εἰς αὐτόν.

Κεφ. ια'. Ἦν δὲ τις ἀδενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κόμης Μαρίας, καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. 2 (Ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρω, καὶ ἐκμαΐσασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς· ἧς ὁ ἀδελφὸς Λάζαρος ἠοσένη.) 3 Ἀπέστειλαν ἔν αὐτῶ ἀδελφοὶ πρὸς αὐτόν, λέγοντες· Κύριε, ἴδε, ὃν φιλεῖς, ἀδενῶν. 4 Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· Αὕτη ἡ ἀδενεία οὐκ ἐστὶ πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τῆς Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τῆς Θεοῦ δι' αὐτῆς. 5 Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὸν ἀδελφὸν αὐτῆς καὶ τὸν Λάζαρον. 6 Ὡς οὖν ἤκουσεν ὅτι ἀδενῶν, τότε μὴ ἔμεινεν ἐν τῷ ἴδιῳ τόπῳ δύο ἡμέρας.

believe that the Father is in me, and I in him.

39 Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan,* unto the place where John at first baptized, and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man, were true.

42 And many believ'd on him there.

Chap. XI.

Now a certain man was sick nam'd Lazarus, of Bethany the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wip'd his feet with her hair, whose brother Lazarus was sick)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest, is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorify'd thereby.

5 (Now Jesus lov'd Martha, and her sister, and Lazarus.)

6 * Therefore when he had heard that he was sick, he abode two days still in the same place where he was.

PARAPHRASE.

and believe that the Father is in Me, and I in him; *as being Both of the same Indivisible Divine Nature, namely He God the Father, and I God the Son.* 39 *The Jews hereby perceiving that he persisted still to speak of Himself as God, therefore they sought again to take him, in order to stone him: but he Miraculously (as usually in such Straits, where no common means were Sufficient) escap'd out of their hand.*

SECTION VIII.

Containing such Particulars as are taken notice of by St John, From CHRIST'S Departure from Jerusalem, after he had been there at the Feast of the Dedication, in the thirty fourth year of his Life, or A. D. 32, To a little before the Passover next ensuing, which was in the thirty fifth year of his Life, or A. D. 33, and the Passover at which he was Crucify'd. These Particulars take up Chap. XI. 1 — 54; and are Wholly omitted by the other Evangelists.

40 *The Jews at Jerusalem seeking to Apprehend Jesus, as is related in the foregoing Verse, He escap'd out of their Hand, (His Time for Suffering being not yet come,) and went away again beyond Jordan, unto the Place where John the Baptist at first baptiz'd, i. e. Bethabara; and there he abode for some time.* 41 *And Many resorted unto him, and said, John Baptist did no Miracle; but yet he was generally esteem'd a Prophet, and not without Reason, as in other respects, so particularly in this, that All things that John spake of this Man Jesus, in this very Place of Bethabara, were True, as we have seen.* 42 *And hereupon Many believ'd on him there.*

I.
Christ go's to
Bethabara.

Chap. XI. Now while Jesus abode at Bethabara, a certain Man was sick, nam'd Lazarus, who was of Bethany, which was also the Town of Mary and her Sister Martha. 2 (It was that Mary, who anointed the Lord with Ointment, and wip'd his Feet with her Hair, as shall be more fully related in the following Chapter, whose Brother Lazarus was sick.) 3 Therefore his Sisters Mary and Martha went unto him, i. e. Christ, saying, Lord, behold, He, i. e. our Brother Lazarus, whom thou lovest, is sick. 4 When Jesus heard that, he said, This sickness is not unto Death, so as that he shall not be restor'd to Life; but for to promote the Glory of God, viz. that I the Son of God might be glorify'd thereby, i. e. by raising Lazarus to Life again after his Death, I may be Believ'd on by Several that did not Believe on Me before; and that even Those who did Before believe on me, might be Confirm'd in their Faith. 5 (Now Jesus lov'd Martha, and her Sister, and Lazarus.) 6 Therefore, i. e. that Jesus might be Glorify'd by raising Lazarus from the Grave, when he had heard that he was sick, he abode two days still in the

II.
Christ raises La-
zarus from the
Grave.

TEXT.

TRANSLATION.

7 Επειτα μετὰ τὺτο λέγει τοῖς μαθηταῖς· Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν. 8 Λέγουσιν αὐτῷ οἱ μαθηταί· Ραββί, ἡμεῖς ἐξήτην σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; 9 Ἀπεκρίθη ὁ Ἰησοῦς· Οὐχὶ δώδεκα εἰσὶν ὥραι τῆς ἡμέρας; εἴαν τις περιπατῇ ἐν τῇ ἡμέρᾳ, ὃ περισοφίῃ· ὅτι τὸ φῶς τοῦ κόσμου τοῦτο βλέπει. 10 Εἰάν τις περιπατῇ ἐν τῇ νυκτὶ, περισοφίῃ· ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. 11 Ταῦτα εἶπε· καὶ μετὰ τὺτο λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν κοιμῆται· ἀλλὰ πορεύομαι ἵνα ἐγυπνίσω αὐτόν. 12 Εἶπον οὖν οἱ μαθηταὶ αὐτῷ· Κύριε, εἰ κοιμῆται, σωθήσεται. 13 Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τῆς θανάτου αὐτοῦ· ἐκῆνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὑπνῶ λέγει. 14 Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ· Λάζαρος ἀπέθανε. 15 Καὶ χάρις δι' ὑμᾶς (ἵνα πιστεύσητε) ὅτι οὐκ ἦμιν ἐκεῖ· ἀλλ' ἀγωμεν πρὸς αὐτόν. 16 Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς· Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ. 17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτόν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῇ μνημείῳ. 18 (Ἦν δὲ ἡ Βηθανία ἐκεῖ· ἥ

7 Then after that saith he to his disciples, Let us go into Judea again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answer'd, Are there not twelve hours in the day? if any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light * for him.

11 These things said he, and after that, he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, to the intent ye may believe; nevertheless, let us go unto him.

16 Then said Thomas, which is call'd Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain in the grave four days already.

18 Now Bethany was nigh

TEXT.

TRANSLATION.

ἑροσολύμων, ὡς ἀπὸ σαδίων δεκαπέντε)

unto Jerusalem, about fifteen furlongs off:

19 Καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύ-

19 And many of the Jews came to Martha and Mary, to

μεῖς πρὸς τὰς ἀδελφὰς Μάρθαν καὶ Μαρίας,

'iva

PARAPHRASE.

the same place where he was, that so Lazarus might be Dead and Buried for some days before he came to Bethany. 7 Then after that says he to his Disciples, Let us go into Judea again. 8 His Disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? 9 Jesus answer'd, Are there not twelve hours in the day? as there are Always in reference to the Jewish way of Counting Time, who throughout the Whole year divided the Time between Sun Rising and Setting into Twelve hours. Now As If any Man walk in the Day, he stumbles not, because he sees the Light of this World; 10 but if a Man walk in the Night, he stumbles, because there is no Light for him, i. e. no Day-light or Light sufficient to let him see his Way clearly: 11 while my Day, or the Appointed time for my Life here on Earth lasts, I shall not Suffer by any Malice of the Jews; but when my Night, or the Time of my Suffering is come, then indeed I shall permit them to apprehend me. 11 These things said he: and after that, he says unto them, Our Friend Lazarus Sleeps; but I go that I may awake him out of Sleep. 12 Then said his Disciples, Lord, if he Sleep, he shall do well. 13 Howbeit Jesus spake of his Death, which he call'd Sleep, because He was to be rais'd from his Death, as a Man is awak'd out of his Sleep; but they thought that he had spoken of taking of Rest in Sleep. 14 Then said Jesus unto them plainly, Lazarus is Dead: 15 and I am glad for your sakes that I was not there, namely, to the Intent that ye may believe more Firmly on me, by what you shall see me do on Him; and therefore altho' he be Dead, nevertheless let us go unto him. 16 Then said Thomas, who is also call'd Didymus, which Name signifies a Twin, unto his Fellow-disciples, Since we can't prevail on our Master Not to go into Judea, and to expose himself there to the Malice of his Enemies, let us also go with him, that, if he be taken and put to Death by his Enemies, we may Dye with him, rather than forsake him. 17 Then when Jesus came unto Bethany, he found that he, i. e. Lazarus had lain in the Grave four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen Furlongs, i. e. not quite two Miles off. 19 And so many of the Jews that dwelt at Jerusalem, came to Martha and Mary, to comfort them concerning their Brother. 20 Then Martha, as soon as she heard that Jesus was coming, went and met him:

P

but

TEXT.

TRANSLATION.

ἵνα παρηγορηθῶσιν αὐτοὺς περὶ τοῦ
ἀδελφοῦ αὐτῶν. 20 Ἡ οὖν Μάρ-
θα ὡς ἤκουσεν ὅτι ὁ Ἰησοῦς ἔρχεται,
ὑπήντησεν αὐτῷ. Μαρία δὲ ἐν τῷ
οἴκῳ ἐκαθίζετο. 21 Εἶπεν οὖν ἡ
Μάρθα πρὸς τὸν Ἰησοῦν. Κύριε, εἰ
ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐπι-
νήκει. 22 Ἀλλὰ καὶ νῦν οἶδα ὅτι
ὅσα ἂν αἰτήσῃ τὸν Θεόν, δώσῃ σοι ὁ
Θεός. 23 Λέγει αὐτῇ ὁ Ἰησοῦς·
Ἀναστήτω ὁ ἀδελφός σου. 24 Λέ-
γει αὐτῷ Μάρθα. Οἶδα ὅτι ἀναστή-
σεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχά-
τῃ ἡμέρᾳ. 25 Εἶπεν αὐτῇ ὁ Ἰη-
σοῦς. Εγὼ εἰμι ἡ ἀνάστασις καὶ ἡ
ζωή· ὁ πιστεύων εἰς ἐμέ, καὶ ἂν ὄψο-
θάνῃ, ζήσεται. 26 Καὶ πᾶς ὁ ζῶν
καὶ πιστεύων εἰς ἐμέ, οὐ μὴ ὀψοθάνῃ εἰς
τὸν αἰῶνα. Πιστεύεις τούτο; 27 Λέ-
γει αὐτῷ. Ναί, Κύριε· ἐγὼ πεπίστευχα
ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ,
ὁ εἰς τὸν κόσμον ἐρχόμενος. 28 Καὶ
ταῦτα εἰπὼσα ἀπῆλθε, καὶ ἐφώνησε
Μαρίαν τὴν ἀδελφὴν αὐτῆς λέγοντα,
εἰποῦσα. Ὁ διδάσκαλος παρέσι, καὶ
φωνεῖ σε. 29 Εκείνη ὡς ἤκουσεν,
ἐγείρεται ταχὺ, καὶ ἔρχεται πρὸς αὐ-
τόν. 30 (Οὕτω δὲ ἐληλύθει ὁ Ἰη-
σοῦς εἰς τὴν κώμην· ἀλλ' ἰὼ ἐν τῷ τό-
πῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.)

comfort them concerning their
brother.

20 Then Martha, as soon
as she heard that Jesus was com-
ing, went and met him: but
Mary sat *still* in the house.

21 Then said Martha unto
Jesus, Lord, if thou hadst been
here, my brother had not
died.

22 But I know, that even
now whatsoever thou wilt ask
of God, God will give it thee.

23 Jesus saith unto her,
Thy brother shall rise again.

24 Martha saith unto him,
I know that he shall rise again
in the resurrection, at the last
day.

25 Jesus said unto her, I am
the resurrection, and the life: he
that believeth in me, though he
were dead, yet shall he live;

26 And whosoever liveth
and believeth in me, shall never
die. Believest thou this?

27 She saith unto him, Yea,
Lord: I believe that thou art
the Christ the Son of God,
which should come into the
world.

28 And when she had
said, she went her way, and
call'd Mary her sister secretly,
saying, The master is come
and calleth for thee.

29 As soon as she heard
that, she arose quickly, and
came unto him.

30 Now Jesus was not yet
come into the town, but was
in that place where Martha
met him.

TEXT.

TRANSLATION.

1 Οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐ-
 τῆς ἐν τῇ οἰκίᾳ, καὶ παραμυθόμενοι αὐ-
 τήν, ἰδόντες ἡ Μαρίας ὅτι ταχέως ἀνέ-
 σκευα ἔξῃ ἦλθεν, ἠκολούθη αὐτῇ, λέ-
 γουσα· Οὐκ ἔστιν ἔτι ἐν τῷ μνημείῳ, ἵνα
 λαύσῃ ἐκεῖ. 32 Ἡ ὅτι Μαρίας ὡς ἤλ-
 θεν ὅπου ἦν ὁ Ἰησοῦς, ἰδύσα αὐτὸν, ἔπε-
 σεν εἰς τοὺς πόδας αὐτοῦ, λέγουσα αὐτῷ·
 Κύριε, εἰ ἦς ὦδε, ἔκ αὖν ἀπέθανέ μου
 ἀδελφός. 33 Ἰησοῦς ὅτι, ὡς εἶπεν

31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, follow'd her, saying, She goeth unto the grave, to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not dy'd.

33 When Jesus therefore

αὐτῇ

PARAPHRASE.

But Mary, *not hearing of Jesus Coming*, sat still in the House. 21 Then said Martha unto Jesus, Lord, if thou hadst been here, my Brother had not dy'd. 22 But I know, that even now whatsoever thou wilt ask of God, God will give it thee. 23 Jesus says unto her, Thy Brother shall rise again. 24 Martha says unto him, I know that he shall rise again in the Resurrection, at the Last day. 25 Jesus said unto her, I am the Author of the Resurrection and the Life to which Dead Bodies shall be rais'd at the Last day; and therefore I am Able to Raise up any Dead Body to Life at Any time, as well as at the Last day: Wherefore he that believes in me, tho' he were Dead, yet shall he Live, or be rais'd up to Life again, not only at the Last day, but also at Present, if I please: 26 and whosoever lives at present, and believes in me, shall never dye, nor be rais'd again at the Last day to Life eternal. Believest thou this? 27 She says unto him, Yea, Lord: for I believe that thou art the Christ the Son of God, which should come into the World, and consequently that thou canst do this, and whatever else thou pleasest to do. 28 And when she had so said, she went her way, and call'd Mary her Sister secretly, saying, The Master is come, and calls for thee. 29 As soon as she heard that, she arose quickly, and came unto him. 30 Now Jesus was not yet come into the Town, but was in that place where Martha met him. 31 The Jews then which were with her in the House, and comforted her, when they saw Mary that she rose up hastily, and went out, follow'd her, saying, She goes unto the Grave to weep there. 32 Then when Mary was come where Jesus was, and saw him, she fell down at his Feet, saying unto him, Lord, if thou hadst been here, my Brother had not dy'd. 33 When Jesus therefore saw her

TEXT.

TRANSLATION.

αὐτὴν κλαίονταν, καὶ τὸς συνεληθόν-
 τας αὐτῇ Ἰουδαίους κλαίοντας, οὐ βρι-
 μύσατο τῷ πνεύματι, καὶ ἐπάραξεν
 ἑαυτὸν. 34 καὶ εἶπε· Πῶς τεύχεα τε
 αὐτόν; Λέγουσιν αὐτῷ· Κύριε, ἔρχου
 καὶ ἴδε. 35 Ἐδάκρυσεν ὁ Ἰησοῦς.
 36 Ἐλεγον οὖν οἱ Ἰουδαῖοι· Ἰδε πῶς
 ἐφίλει αὐτόν. 37 Τινὲς δὲ ἐξ αὐ-
 τῶν εἶπον· Οὐκ ἠδυνάτο ἔτι ὁ
 ἀνοίξας τοὺς ὀφθαλμούς τοῦ τυφλοῦ,
 ποιῆσαι ἵνα καὶ ἔτι μὴ ἀποθάνῃ;
 38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος
 εἰς ἑαυτῷ, ἔρχετο εἰς τὸ μνημεῖον. Ἦν
 δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ'
 αὐτῷ. 39 Λέγει ὁ Ἰησοῦς· Ἀρατε-
 τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ
 πετρηκότου Μάρθα· Κύριε, ἥδη
 ὄζει· πεταρταῖος γὰρ ὅστις. 40 Λέ-
 γει αὐτῇ ὁ Ἰησοῦς· Οὐκ εἰπὼν σοι
 ὅτι εἰὰν πιστεύσῃς, ὅφει τὴν δόξαν
 τοῦ Θεοῦ; 41 Ἦσαν οὖν τὸν λί-
 θον, καὶ ὁ πετρηκὸς κείμενος. Ὁ
 δὲ Ἰησοῦς ἤρε τοὺς ὀφθαλμούς αὐτοῦ,
 καὶ εἶπε· Πάτερ εὐχαριστῶ σοι ὅτι
 ἤκουσάς μου. 42 Ἐγὼ δὲ ᾔδειν ὅτι
 πάντοτε μου ἀκούεις· ἀλλὰ ἕνεκα
 τῶν ὀχλῶν τὸν ὁμιλοῦντα εἶπον, ἵνα
 πιστεύσωσιν ὅτι σύ με ἀπέστειλας.
 43 Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ
 ἐκράυγασε· Λάζαρε, δέωρο ἔξω.

saw her weeping, and the Jews
 also weeping which came with
 her, he groined in the spirit,
 and was troubled,

34 And said, Where have
 ye laid him? They say unto
 him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Be-
 hold how he lov'd him.

37 And some of them said,
 Could not this man, which
 open'd the eyes of the blind,
 have caus'd that even this man
 should not have dy'd?

38 Jesus therefore again
 groining in himself, cometh to
 the grave. It was a cave, and
 a stone lay upon it.

39 Jesus said, Take ye away
 the stone. Martha, the sister
 of him that was dead, saith
 unto him, Lord, by this time
 he stinketh: for he hath been
 dead four days.

40 Jesus saith unto her,
 Said I not unto thee, that if
 thou wouldst believe, thou
 shouldst see the glory of God?

41 Then they took away
 the stone from the place where
 the dead was laid. And Jesus
 lift up his eyes, and said, Fa-
 ther, I thank thee that thou
 hast heard me.

42 And I knew that thou
 hearest me always: but because
 of the people which stand by,
 I said it, that they may believe
 that thou hast sent me.

43 And when he thus had
 spoken, he cry'd with a loud
 voice, Lazarus, come forth.

T E X T.

T R A N S L A T I O N.

44 Καὶ ἔξηλθεν ὁ πενηκὼς, δεδ-
μνῶ τοὺς πόδας καὶ τοὺς χεῖρας
χειρίαι· καὶ ἡ ὄψις αὐτοῦ συνδαλίω
περικελευτοῦ. Λέγει αὐτοῖς ὁ Ἰησοῦς·
Λύσατε αὐτὸν, καὶ ἄφετε ὑπάγειν.

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων

44 And he that was dead
came forth, bound * hands and
feet with grave-cloaths: and
his face was bound about with
a napkin. Jesus saith unto
them, Loose him, and let him
go.

45 Then many of the Jews

οἱ

P A R A P H R A S E.

her weeping, and the Jews also weeping which came with her, he *also*,
to testify his Affection to Lazarus, appear'd as One that groin'd in the
Spirit, i. e. sigh'd from his Heart, and was troubled, 34 and said,
Where have ye laid him? They say unto him, Lord, come and see.
35 And as he went along to the Grave, to testify still further his Af-
fection to the Dead man, Jesus wept. 36 Then said the Jews, Be-
hold how he lov'd him. 37 And some of them said, Could not this
Man, which open'd the Eyes of the Blind, have caus'd that even this
Man should not have dy'd? 38 Jesus therefore again groining in him-
self, that by this Expression of Concern and Sorrow for his Dead Friend
he might the more raise the Expectation of All present, as to what he
would do, comes to the Grave. It was a Cave, and a Stone lay upon it.
39 Jesus said, Take ye away the Stone. Martha, the Sister of him that
was Dead, says unto him, Lord, by this time he stinks: for he has been
dead Four days. 40 Jesus said unto her, Said I not unto thee, that
if thou wouldst believe, thou shouldst see the Glory of God? 41 Then
they took away the Stone from the place where the Dead was laid. And
Jesus lift up his Eyes, and said, Father, I thank thee that thou hast
heard me, as to my Petition (as Man) in this Respect: 42 and I knew
that thou hearest me Always, i. e. all my Petitions, so as to grant what-
ever I absolutely request: and therefore I say not this, as if the Granting
my Petitions was a Thing Ever not done; but because of the People who
stand by, I said it, that they seeing me thus Apply my self to Thee, as
by whose Power I am enabled to do such Miracles, and seeing Thee to
enable me as Man to perform such an Extraordinary Miracle, and so
to Testify that I act in thy Name and by thy Authority, may be induc'd
hereby to believe that thou hast sent me. 43 And when he thus had
spoken, he cry'd with a Loud voice, Lazarus, come forth. 44 And he
that was Dead, came forth, bound about his hands and feet with Grave-
cloaths: and his Face was bound about with a Napkin. Jesus says unto
them, Loose him from the Grave-cloaths which are bound about him, and
let him go, i. e. that he may go the Better. 45 Then many of the Jews
which

TEXT.

TRANSLATION.

οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θεα-
σάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ὅτι περὶ
αὐτόν. 46 Τινὲς δὲ ἐξ αὐτῶν ἀπὸ τῶν
ῥαββίων πρὸς τοὺς φαρισαίους, καὶ εἶπον αὐ-
τοῖς ἃ ἐποίησεν ὁ Ἰησοῦς.

47 Συνήγαγον οὖν οἱ ἀρχιερεῖς
καὶ οἱ φαρισαῖοι συνέδριον, καὶ ἔλε-
γον· Τί ποιῶμεν; ὅτι ὁ ἄνθρω-
πος πολλὰ σημεῖα ποιεῖ. 48 Εἰναι
ἀφ᾽ ὧν αὐτὸν ἔγωγε, πάντες πιστεύουσιν
εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι,
καὶ ἀρῶσιν ἡμᾶς καὶ τὴν πόλιν καὶ τὸ
ἔθνος. 49 Εἰς δὲ τις ἐξ αὐτῶν
Καϊάφας, ἀρχιερεὺς ὢν ἔνιαυτὸς ἐκεί-
νῃ, εἶπεν αὐτοῖς· Ὑμεῖς οὐκ οἴδατε
ἕρῃ. 50 Ὁ δὲ διαλογίζεσθε ὅτι συμ-
φέρει ἡμῖν ἵνα εἰς ἄνθρωπον ὁ ὅλος
ἔθνος ᾧ περὶ τῆς λαοῦ, καὶ μὴ ὅλον
τὸ ἔθνος ἀποκτείνωμεν. 51 Τῷ δὲ
ἀφ᾽ ἑαυτοῦ ἔκ εἶπεν· ἀλλὰ ἀρχιερεὺς
ὢν ἔνιαυτὸς ἐκείνῃ, προεφώνησεν
ὅτι ἔμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ
τοῦ ἔθνους. 52 καὶ ἔχ ὑπὲρ τοῦ ἔθνους
μόνον, ἀλλ᾽ ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ
τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν.
53 Ἀπ᾽ ἐκείνης οὖν τῆς ἡμέρας συνε-
βουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.
54 Ἰησοῦς ὅν ἔκ εἶπεν παρόρησια φερε-
πάτης ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπ᾽ ἡλθεν
ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῇ ἐρήμῃ,

which came to Mary, and had
seen the things which Jesus
did, believ'd on him.

46 But some of them went
their ways to the Pharisees,
and told them what things Je-
sus had done.

47 Then gather'd the chief
priests and the Pharisees a
council, and said, What do
we? for this man doth many
miracles.

48 If we let him thus alone,
all men will believe on him;
and the Romans shall come and
take away both our place and
nation.

49 And one of them nam'd
Caiphias, being the high priest
that same year, said unto them,
Ye know nothing at all,

50 Nor consider that it is
expedient for us, that one man
should dye for the people, and
that the whole nation perish
not.

51 And this spake he not of
himself: but being high priest
that year, he prophesied that
Jesus should dye for that na-
tion:

52 And not for that nation
only, but that also he should
gather together in one, the
children of God that were scat-
ter'd abroad.

53 Then from that day
forth, they took counsel toge-
ther for to put him to death.

54 Jesus therefore walk'd
no more openly among the
Jews; but went thence unto a
country near to the wilderness,

which came to Mary, and had seen the things which Jesus did, believ'd on him. 46 But some of them *that were present were so Malicious and Incorrigibly Wicked and Harden'd in their Unbelief, that they presently went their ways to the Pharisees, and told them what things Jesus had done; that so they might take proper Means speedily to prevent the Influence so Great and Undeniable a Miracle might have on the People.*

47 Then gather'd the Chief Priests and the Pharisees a Council, and said, What do we, *i. e. is to be done by us?* for this Man Jesus do's many Miracles? 48 If we let him thus Alone, All Men, *i. e. All our People* will believe on him as the *Messias*, and so will set him up for the King of Our Nation; and hereupon the Romans shall come against Us, as Raisers of Sedition and Rebellion, and overcoming Us shall, by way of Punishment to Us, take away both our Holy Place or Temple, and Nation, or the Government we at present are permitted by them to exercise both in Church and State. 49 And, whereas some among them, or of the Sanhedrin, as probably Nicodemus and Joseph of Arimathea, had observ'd on the other side, that it would be very Ill in the sight of God, and might be also of Dangerous Consequence even to the State, to take away the Life of an Innocent Person: One of them nam'd Caiphas, being the High Priest that same year, said unto them, Ye know nothing at all, as to what is Fit to be done in this present Juncture; 50 nor consider that it is expedient for Us, who are God's Peculiar People, and therefore no doubt but it will be more Acceptable to Him, that One man, tho' Innocent, should dye for the said People of God, and that, *i. e. rather than* the whole Nation should perish, or be destroy'd by the Romans on account of the said Innocent man. 51 And this spake he Not of himself: but by the Over-ruling Direction of Providence, being High Priest that year, He spoke this, intending it Himself in a Politick or Worldly Sense, and so Unwittingly prophesy'd that Jesus should dye for that Nation; 52 and not for that Nation of the Jews only, but that also he should gather together in One Church, All the Children of God that were scatter'd Abroad, *i. e. All that should believe in the Gentile parts of the World, and so should become now Truly the People of God, which the Unbelieving Nation of the Jews should cease to be.* 53 Then, *i. e. upon what the High Priest Caiphas had thus said, it was resolv'd by a great Majority of the Sanhedrin, that there was no Reason to consult any longer, Whether Jesus should be put to Death; but the Only point to be settled was, How it should be done. And accordingly from that day forth, they took counsel together frequently, What way was Best to be taken, for to put him to Death.* 54 Jesus therefore, knowing by his Omniscience that they were now Resolv'd actually on his Death, walk'd no more Openly among the Jews; but went thence unto a Country near to the Wilderness, into

III.
The Jewish Rulers resolve on Christ's Death.

TEXT.

TRANSLATION.

εἰς Εφραίμ λεγομένην πόλιν· καὶ ἐκ
διέτριβε μετ' αὐτῶν μαθητῶν αὐτοῦ.

55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν
Ιουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς
Ιερουσόλυμα ἐκ τῆς χώρας περὶ
τοῦ πάσχα, ἵνα ἀγιάσῃσι ἑαυτοὺς.

56 Εξήτοιμα οὖν τὸν Ἰησοῦν, καὶ
ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ
ἐσηκότες· Τί δοκᾷ ὑμῖν, ὅτι ὃ μὴ
ἔλθῃ εἰς τὴν ἑορτήν; 57 Δεδώ-
κεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ
φαισαῖοι ὀπολὺν, ἵνα ἐάν τις γνῶ
ποῦ ὅστις, μνηύσῃ, ὅπως πιάσωσιν
αὐτόν. Κεφ. ιβ'. Ο ὅτι Ἰησοῦς περὶ
ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βη-
θανίαν, ὅπου ἦν Λάζαρος ὁ περὶ-
κλῆς, ὃν ἤγειρεν ἐκ νεκρῶν.

2 Εποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ
ἡ Μάρθα διακόνει· ὁ δὲ Λάζαρος εἰς

into a city call'd Ephraim, and
there continu'd with his disci-
ples.

55 And the Jews passover
was nigh at hand: and many
went out of the country up to
Jerusalem before the passover,
to purify themselves.

56 Then sought they for Je-
sus, and spake among them-
selves as they stood in the tem-
ple, What think ye, that he
will not come to the feast?

57 Now both the chief
priests and the Pharisees had
given a commandment, that if
any man knew where he were,
he should shew it, that they
might take him.

Chap. XII.

Then Jesus, six days before
the Passover, came to Betha-
ny, where Lazarus was which
had been dead, whom he rais'd
from the dead.

2 There they made him a
supper, and Martha serv'd:
but Lazarus was one of them

PARAPHRASE.

a City call'd Ephraim, and there continu'd with his Disciples for some
time. After which he took his Last Journey thro' the Holy Land, viz.
going from Ephraim thro' Samaria and Galilee, and thence into the Coun-
try beyond Jordan, and so over Jordan again to Jericho, and thence to
Bethany a few days before the Passover. The Account of this Last jour-
ney of our Saviour's, as to the Former part of it, viz. from Ephraim thro'
Samaria and Galilee, till he came into the Country beyond Jordan, is given
us Only by St Luke, Ch. 17. 11—18. 14. The remaining Part of this jour-
ney is related by all the three former Evangelists. Wherefore a Sufficient
Account of All this Last journey of our Saviour's being given us by some
One or Other of the Three former Evangelists, St John passes it All over,
till Our Saviour's coming to Bethany, which he proceeds to next.

SECT

S E C T I O N IX.

Containing such Particulars as are related by St John, From CHRIST'S Coming to Bethany Six days before the Passover, (at which he Suffer'd, and which was in the thirty fifth year of his Life, or A.D. 33.) To the Night before he was Crucify'd. Which Particulars take up Chap. XI. 55 — XII. ult.

55 And the Jews Passover was nigh at hand: and many went out of the Country up to Jerusalem before the Passover, to purify themselves according to the Law; that so they might be prepar'd to eat the Passover, which no Unclean person was to eat. 56 Then sought they, viz. that came out of the Country, for Jesus, and spake among themselves, as they stood in the Temple, What think ye, that he will not come to the Feast? Now both the Chief Priests and the Pharisees had given a Commandment, that if any Man knew where he were, he should shew it, that they might take him. Chap. XII. Then Jesus, Six days before the Passover, came to Bethany, where Lazarus was which had been dead, whom he rais'd from the Dead.

I.
Christ comes to Bethany six days before his last Passover.

2 St John having thus brought our Lord to Bethany, and designing to take no Notice of our Lord's Returning thither again from Jerusalem before the Passover, forasmuch as this had been particularly observ'd by the other Evangelists; and yet thinking it requisite to take Notice of one Particular, altho' it was taken Notice of by the Former Evangelists; namely, that he might more plainly inform us, who were some of the persons chiefly concern'd in that Particular, than the Other Evangelists had done: on these considerations, as is probable, St John adds here an account of the said Particular, tho' it seems not (according to the other Evangelists) to have been transacted till four days after, viz. till the Wednesday in the Passion-week, or Two days before the Passover, where our Saviour came to Bethany Six days before the Passover, i. e. on the Sabbath before the Passover, or on the Saturday before the Passion-week. The Particular and Remarkable Passage thus taken Notice of by St John is this: Jesus being There, viz. at Bethany, not on the Sixth day before the Passover, mention'd v. 1, but afterwards, viz. Two days before the Passover, as appears from St Matthew and Mark, (b) They, i. e. some of the Inhabitants of that Place, viz. Lazarus and his two Sisters Martha and Mary, made him a Supper, and Martha, (i) whose Temper led her to shew her Affection to our Lord this way, Serv'd, i. e. took care to get All things Ready, and done in the Best manner she could, to shew her Respect to our Lord her Guest: but Lazarus her Brother, and who was otherwise (as it seems probable from the other Evangelists) call'd

II.
Where Mary the Sister of Lazarus anoints Christ's feet, and wipes them with her Hair.

(b) Matth. 26. 6. Mark 14. 3.

(i) See Luke 10. 38, 40, 41.

TEXT.

TRANSLATION.

ἡ ἑν
 Μαρία, λαβύσα λίτραν μύρου νάρδου
 πιστικῆς πολυτίμου, ἥλειψε τὰς πόδας
 τοῦ Ἰησοῦ, καὶ ἐξέμαξε τὰς θριξίν αὐτῆς
 τὰς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπλη-
 ρώθη ἐκ τοῦ ὁσμῆς τοῦ μύρου. 4 Λέγει
 οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σί-
 μωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν
 πρὸς τοὺς Ἰουδαίους. 5 Διατί τὸ τοῦ μύ-
 ρου ἐκ ἐφάρθῃ περιακοσίων δηναρίων,
 καὶ ἐδόθη πτωχοῖς; 6 Εἶπε δὲ τὸ τοῦ
 Ἰησοῦ ὅτι· ὅτι πτωχῶν ἐμελεν αὐτῷ,
 ἀλλ' ὅτι κλέπτῃς τὸν μύρον, καὶ τὸ γλαυκό-
 κομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν.
 7 Εἶπεν ἑνὸς τοῦ Ἰησοῦ· Ἀφες αὐτὴν· εἰς
 τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου πετήρηκεν
 αὐτό. 8 Τὰς πτωχὰς γὰρ πάντοτε
 ἔχει μετὰ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε
 ἔχει. 9 Εἰδὼ οὖν ὁ ὄχλος πολὺς ἐκ
 τῶν Ἰουδαίων ὅτι ἐκεῖ ἔστι καὶ ἦλθον ἐπὶ
 αὐτὸν τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν
 Λάζαρον ἴδωσιν, ὃν ἠγειρεν ἐκ νεκρῶν.
 10 Εβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα
 καὶ τὸν Λάζαρον ἀποκλείωσιν. 11 ὅτι
 πολλοὶ διὰ αὐτὸν ὑπήκουον τοῖς Ἰουδαίοις,
 καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

12 Τῇ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἐλ-
 θὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται
 ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, 13 ἔλαβον
 βλάτα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπὸν-

that sat at the table with him.
 3 Then took Mary a pound
 of ointment, of spikenard very
 costly, and anointed the feet of
 Jesus, and wiped his feet with
 her hair: and the house was
 filled with the odour of the
 ointment.

4 Then saith one of his disci-
 ples, Judas Iscariot, Simon's
 son, which should betray him.

5 Why was not this ointment
 sold for three hundred pence,
 and given to the poor?

6 This he said, not that he
 cared for the poor; but because
 he was a thief, and had a bag,
 and bare what was put therein.

7 Then said Jesus, Let him
 alone: against the day of my
 burying hath she kept this.

8 For the poor always have
 with you; but me ye have not
 always.

9 Much people of the Jews
 therefore knew that he was
 there: and they came, not for
 Jesus sake only, but that they
 might see Lazarus also, whom
 he had raised from the dead.

10 But the chief priests con-
 sulted, that they might put
 Lazarus also to death;

11 Because that by reason
 of him many of the Jews were
 away, and believed on Jesus.

12 On the next day many
 people that were come to the
 feast, when they heard that
 Jesus was coming to Jerusalem,

13 Took branches of palm
 trees, and went forth to meet

P A R A P H R A S E

ἡσιν αὐτῷ, καὶ ἔκραζον· Ὡσδανὰ,
 λογημῶν ὁ ἐρχόμενος ἐν ὀνό-
 μῳ Κυρίου, ὁ βασιλεὺς τοῦ Ἰσ-
 ραήλ. 14 Εὐρῶν δὲ ὁ Ἰησοῦς

him, and cry'd, Hosanna, Blef-
 sed is the King of Israel that
 cometh in the name of the
 Lord.

14 And Jesus when he had

ὀνό-

P A R A P H R A S E

Simon, was One of them that sat at the Table with him. 3 Then, while they were at Table, took Mary, whose Temper (l) led her not to be so solicitous about the Common way of shewing Respect to our Lord, by entertaining him with Meat and Drink in the Best manner she could, but by some other Unusual and Extraordinary way, as the Greater Testimony of Love and Reverence to our Saviour; and all this by the Over-riding Direction of Providence, making these her Pious Inclinations and Actions tend to an End, (as appears v. 7.) which she thought nothing of: thus partly acted by Her Own Temper and Pious Regard to our Saviour, and partly by the Direction of Divine Providence, Mary took a pound of Ointment made of Spikenard, very Costly, and Anointed the Feet of Jesus, and wip'd his Feet with her Hair: and the House was fill'd with the Odour of the Ointment. 4 Then says one of his Disciples, Judas Iscariot, Simon's Son, which should betray him, 5 Why was not this Ointment sold for Three hundred pence, and given to the Poor? This he said, not that he car'd (m) for the Poor; but because he was a Thief, and had the Bag, and bare what was put therein. 7 Then said Jesus, Let her alone: against the day of my Burying hath she kept this. 8 For the Poor always ye have with you; but me ye have not always. 9 Much People of the Jews therefore knew that he was there: and they came, not for Jesus sake only, but that they might see Lazarus also, whom he had rais'd from the Dead. 10 But the Chief Priests consulted, that they might put Lazarus also to Death; 11 because he testified by reason of him many of the Jews went away, and Believ'd on Jesus.

12 On the next day, answering to our Palm-sunday, much People that were come to the Feast, when they heard that Jesus was coming to Jerusalem, Riding in a sort of a Triumphant manner, attended by his Disciples already with him, 13 They also took branches of Palm-trees, and went forth to meet him, and cry'd, Hosanna, Blefled is the King of Israel that comes in the Name of the Lord. 14 And the manner wherein Jesus rode to Jerusalem, was this: when he had (n) directed two of his

III.
 Christ rides in
 Triumph into Je-
 rusalem.

(k) Matth. 26. 6.

(l) Luke 10. 39, 42.

(m) Read my Paraph. on Matth. 26. 8, &c.

(n) See Matth. 21: 1. Mark 11. 1.

TEXT.

TRANSLATION.

ὀνάριον, ἐκράτισεν ἐπ' αὐτὸ, καθώς ἐστι
γεγραμμένον. 15 Μὴ φοβῆθαι θυγάτηρ
Σιών· ἰδὲ, ὁ βασιλεὺς σὺ ἐρχεῖ, κα-
θήμενος ἐπὶ πῶλον ὄνου. 16 Ταῦτα
δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ παρῶ-
ν· ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε
ἐμνήσθησαν ὅτι ταῦτα λέγει ἐπ' αὐτῷ γε-
γραμμένα; καὶ ταῦτα ἐποίησαν αὐτῷ.
17 Εμφαντίζει οὖν ὁ ὄχλος ὁ ὢν μετ'
αὐτοῦ, ὅτι ἡ Λαζάρου ἐφάνησεν ὅτι ἔ-
μνησθη, καὶ ἔγειρεν αὐτὸν ὅτι νεκρῶν.
18 Διὰ τῆς καὶ ὡμότητος αὐ-
τοῦ ὁ ὄχλος· ὅτι ἤκουσε τῆς αὐτοῦ
πεποιηκυίας τὸ σημεῖον.

19 Οἱ οὖν φαρισαῖοι εἶπον πρὸς ἑαυ-
τάς· Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε ὅδιν;
ἴδε, ὁ κόσμος ὅπισθ' αὐτοῦ ἀπῆλθεν.
20 Ἡ δὲ πνεύματα Ἕλληνες ἐκ τῆς ἀναβα-
νόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ.
21 Οὗτοι δὲ προσήλθον Φιλίππῳ καὶ
Σπύρῳ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων
αὐτὸν, λέγοντες· Κύριε, θέλομεν τὴν Ἰη-
σοῦν ἰδεῖν. 22 Ἐρχεῖται Φίλιππος καὶ λέγει
τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φί-
λιππος λέγουσι τῷ Ἰησοῦ. 23 Ὁ δὲ Ἰη-
σοῦς ἀπεκρίνατο αὐτοῖς, λέγων· Ἐλήλυθεν
ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.
24 Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ
κόκκος ἔσται πεσὼν εἰς τὴν γῆν σποθά-
νῃ, αὐτὸς μόνος μένει· ἐὰν δὲ σποθάνῃ,

found a young ass, sat there-
on; as it is written,

15 Fear not, daughter of
Sion: behold, thy king cometh,
sitting on an asses colt.

16 These things understood
not his disciples at the first:
but when Jesus was glorified,
then remembered they that these
things were written of him,
and that they had done these
things unto him.

17 The people therefore
that was with him when he
call'd Lazarus out of the grave,
and rais'd him from the dead,
bare * witness.

18 For this cause the people
also met him, for that they heard
that he had done this miracle.

19 The Pharisees therefore
said among themselves, Per-
ceive ye how ye prevail no-
thing? behold, the world is
gone after him.

20 And there were certain
* Gentiles among them, that
came up to worship at the feast.

21 The same came therefore
to Philip, which was of Bethsai-
da of Galilee, and desir'd him,
saying, Sir, we would see Jesus.

22 Philip cometh and telleth
Andrew: and again, Andrew
and Philip told Jesus.

23 And Jesus answer'd them,
saying, The hour is come, that
the Son of man should be glo-
rified.

24 Verily verily I say unto
you, Except a corn of wheat
fall into the ground, and dye,
it abideth alone: but if it dye,

P A R A P H R A S E.

Disciples, where might be found a young Ass, and they had brought it to him, he sat thereon, and so rid to Jerusalem; as it is written, 15 Fear not, Daughter of Sion: behold, thy King comes, sitting on an Asses Colt. 16 How by these things the foresaid Prophecy was fulfill'd, understood not his Disciples at first: but when Jesus was ascended into Heaven, and there in his Human Nature glorify'd, then remember'd they that these things were written of him, and that they had done these things unto him. 17 Now the Great Miracle lately wrought by Jesus in raising Lazarus from the Grave, after he had been Dead Four days, was That which chiefly induc'd the People thus to attend Jesus to Jerusalem in so Triumphant a manner. Namely, the People therefore that was with him when he call'd Lazarus out of the Grave, and rais'd him from the Dead, bare Witness to the Truth thereof, by their Attending on Christ in this Solemn manner to Jerusalem: 18 and for this same cause the People also, that were come to the Feast from all parts, when they heard that Jesus was coming, went out of Jerusalem, and met him; namely, being induc'd so to do, for that they heard that he had done this Miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing by All ye have done hitherto, to stop the People from following this Man? for on the contrary, behold, how great a Multitude of People, that live not only in the Holy Land, but are come hither from several other parts of the World to keep the Feast, is gone after him. 20 And accordingly, besides Those that went out to meet Jesus, when he first came to Jerusalem, there were certain Gentiles among them that came up to worship at the Feast, being Proselytes of the Gate, i. e. who were Converts to the Jewish Religion, so far as to acknowledge the Divine Revelation of the Scripture or Old Testament, and so the True God, tho' they did not submit to Circumcision and several other Rites of the Law; and who accordingly were permitted to perform their Worship to God by Prayer in the Outer Court, tho' they were not allow'd to eat of the Passover. 21 The same dwelling in or near Galilee, and so being acquainted with Philip, came therefore to Philip, which was of Bethsaida of Galilee, and desir'd him, saying, Sir, we would see Jesus. 22 Philip comes and tells Andrew: and again, Andrew and Philip told Jesus. 23 And Jesus answer'd them, by ordering the said Gentiles to be brought to him, and thereupon saying, The Hour is now come, that the Son of man should be glorify'd by the Gentiles Beginning to believe on him as well as the Jews. 24 But verily verily I say unto you, As except a Corn of Wheat fall into the Ground, and there as it were dye, it abides Alone, or continues but One single Corn; but if it dye, it brings

IV.
Christ's last Discourse in the Temple.

forth

TEXT.

TRANSLATION.

πολιὺ καρπὸν φέρει. 25 Ο φιλῶν
τιὸ ψυχὴν αὐτῆς, ἀπολέσθαι αὐτήν.
καὶ ὁ μισθὸν τὸ ψυχὴν αὐτῆς ἐν τῷ
κόσμῳ τέτω, εἰς ζωὴν αἰώνιον φυ-
λάξει αὐτήν. 26 Εὰν ἐμοὶ ἀκολουθῇ
τις, ἐμοὶ ἀκολουθήσω· καὶ ὅπου ἐγώ
ἔχω, ἐκεῖ καὶ ὁ ἀκολουθῶν ὁ ἐμὸς ἔσται.
καὶ εἰάν τις ἐμοὶ ἀκολουθῇ, πηθήσκει αὐ-
τὸν ὁ πατήρ. 27 Νῦν ἡ ψυχὴ μου
πετάσσεται· καὶ τί εἶπω; Πάτερ,
σῶσόν με ἐκ τῆς ὥρας ταύτης. ἀλλὰ
ἀφ' οὗτο ἦλθεν εἰς τὴν ὥραν ταύτην.
28 Πάτερ, δόξασόν σου τὸ ὄνομα. Ἠλ-
θεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· καὶ ἐδόξασα,
καὶ πάλιν δοξάσω. 29 Ο οὖν ὅχ-
λος ὁ ἐστὼς καὶ ἀκούσας, ἔλεγε βρον-
τιῶς γερονέονα. Ἄλλοι ἔλεγον· Ἀγ-
γέλῳ αὐτῷ λελάληκεν. 30 Ἀπε-
κρίθη ὁ Ἰησοῦς καὶ εἶπεν· Οὐδὲ ἐμὸ
αὕτη ἡ φωνὴ γέρονεν, ἀλλὰ δι' ὑμᾶς.
31 Νῦν κρίσις ἐστὶ τῷ κόσμῳ τέτῳ·
νῦν ὁ ἄρχων τοῦ κόσμου τέτῳ ἐκβληθή-
σεται ἔξω. 32 Καὶ γὰρ, εἰάν ὑψωθῶ ἐκ
τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν.

it bringeth forth much fruit.

25 He that loveth his life, shall lose it: and he that hateth his life in this world, shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorify'd it, and will glorify it again.

29 The people therefore that stood by, and heard it, said that it thundred: others said, an angel spake to him.

30 Jesus answer'd, and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world; now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 (Τῷ

PARAPHRASE.

forth much Fruit: So how much soever I may be made known to, and be-
liev'd on by the Gentiles as well as Jews, before my Death; yet the Num-
ber of Believers before my Death, will be Nothing in Comparison of the
much Greater number of Believers that will be after my Death. 25 And
as for this Reason I shall willingly lay down my Life; so likewise I tell

you,

you, that He that loves his Life in this World, so as not to perform his Duty to God in order to save it here, shall lose it, i. e. the Happiness of Life in the World to come: and he that hates, i. e. do's not love his Life in this World, so as to neglect his Duty to God in order to save it, shall keep it unto Life Eternal. 26 If any Man serve me truly, let him follow me, in being willing to undergo the Greatest Afflictions for the Glory of God: and he that thus suffers like me, he shall be also rewarded like me, and where I am, i. e. as I shall be in Heaven, so there shall also such my Servant be: for if any Man serve me thus truly, him will my Father honour in proportion as he honours me. 27 'Tis true that Suffering is Naturally Grievous to Flesh and Blood; and therefore ye are not so to understand me, as if ye were to think your selves Not true Disciples, so long as you find any Reluctancy in you to Suffering. No, this is Natural to you, and can't be quite laid aside, but is Only to be Overcome by you. For it is so even now with my self, thro' the Infirmary of my Human Nature: for now is my Soul troubled at the Apprehension of my approaching Sufferings: and what shall I say? This, Father, save me from this Hour, i. e. the Sufferings I am Now about to undergo; This the Natural Desire of Life do's incline me to wish: but yet when I consider that for this cause, viz. to undergo these Sufferings for promoting Man's Salvation and so God's Glory, came I into the World, and have lay'd therein unto this Hour; I with all Willingness and Cheerfulness choose rather to undergo these Sufferings, as tending to glorify God; and therefore instead of saying, Father, save me from this Hour, I say, 28 Father, glorify thy Name, as hitherto by my Doctrine and Miracles, so now by my Sufferings and Death. Then came there a Voice from Heaven, saying, I have both glorify'd it Already by thy Doctrine and Miracles, and will glorify it again, as by thy Death, so also by thy Resurrection, &c. 29 The People therefore that stood by, and heard it only as a Noise of Thunder, said that it Thunder'd: Others, that heard the Voice distinctly, said, that an Angel spake to him. 30 Jesus answer'd, and said, This Voice came not because of me, as if I stood in need of any such Testimony of God's Favour to me; but for your sakes, as a Testimony to you that I am thus Favour'd by, and so sent from God; and that All the Sufferings I shall shortly undergo, I shall undergo not by way of Punishment as an Impostor or Deceiver, but in order to Glorify God, as by other means, so particularly by the Spreading of the Gospel. 31 For now is at hand the Judgment of the Wicked Spirits and Powers, that at present chiefly rule in this World: now shall the Prince of the said Evil Spirits and Powers, which reigns in Wicked men, and so in the Generality of this World, be cast out of that great Dominion, which he has at present. 32 And, i. e. namely, I, if I be lifted up from the Earth on the Cross, will quickly after that begin to draw or Convert great Multitudes of All men, viz. Gentiles as well as Jews, unto me.

33 This

33 (Τὸ δὲ ἔλεγε, σημαίνων πῶς θανάτῳ ἐμελλεν ἀποθνήσκειν) 34 Ἀπεκρίθη αὐτῷ ὁ ὄχλος· Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χεὶρὸς μένει εἰς τὸ αἰῶνα· καὶ πῶς σὺ λέγεις, ὅτι δεῦ ὑψωθήσῃ τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου; 35 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἐπιμικρὸν χρόνον τὸ φῶς μετ' ὑμῶν ἐστί· παύσαί τε ἕως τοῦ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ πατὴρ ἐν τῇ σκοτίᾳ ἐκ οὗδε πῦρ ὑπάγῃ. 36 Ἐως τοῦ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτός γένησθε. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότ' ἐμπαροῦσεν αὐτῶν, ἐκ ἐπίστεον εἰς αὐτόν. 38 Ἴνα ὁ λόγος Ἡσαΐας τοῦ προφήτου πληρωθῇ, ὃν εἶπε· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν, καὶ ὁ βραχίον Κυρίου τίς ἀπεκαλύφθη; 39 Διὰ τοῦτο οὐκ ἠδυνάμην πιστεῦειν, ὅτι πάλιν εἶπεν Ἡσαΐας· 40 Τετύφλωκεν αὐτῶν τὰς ὀφθαλμούς, καὶ πέπρωκεν αὐτῶν τὴν καρδίαν· ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι

33 This he said, signifying what death he should dye.

34 The people answered him, We have heard out of the law, that Christ abideth for ever: and how sayst thou, The Son of man must be lift up? Who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 But tho' he had done so many miracles before them, yet they believ'd not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believ'd our report; and to whom hath the arm of the Lord been reveal'd?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with

33 This of being Lift up from the Earth he said, signifying what Death he should dye. 34 The People perceiving so much by the said Expression, that he signify'd thereby his Departure from the Earth some way or other, answer'd him, We have heard out of the Law, i. e. Scripture of the Old Testament, that Christ abides for Ever as a King; which surely is to be understood of his Abiding for ever here on Earth, where his Kingdom is to be founded: and how sayst thou then, that Thou the Son of Man must be lift up, and so took away from the Earth, when the Son of Man is the Title of the Messiah according to Daniel? Who therefore is this Son of Man you mean, when you call your self by that Title, since He can't be the Messiah, if he is to be lifted up or taken from the Earth? 35 Then Jesus knowing that this Cavil proceeded, not from want of due Instruction herein by what he had formerly said, but from their Perverseness and Obstinacy, said unto them, The only Answer requisite for me to give to your Question is this, Yet a little while is the Light, i. e. the Means of knowing Divine Truth, to be with you: walk, i. e. be duly convinc'd of your Duty, in respect of what ye are to Believe and Do, while ye have the Light, lest Darknes come upon you; for he that walks in Darknes knows not whither he go's, i. e. lest the Means of Saving Knowledge be justly taken from you, and so ye be left to wander in the Darknes of Sinful Ignorance and Practice. 36 Wherefore again I say unto you, as the Last warning I shall give you, While ye have Light, or the Knowledge of God's Will and Truth offer'd unto you, believe in the Light, i. e. believe what ye are thereby taught is the Will of God, and the Truth of Religion, that ye may be the Children of Light, i. e. that ye may Truly and Rightly know the Will of God and his True Religion, and practise accordingly here in this Life; and so be rewarded with the Light of Heavenly Glory and Eternal Happiness in the Life to come. These things spake Jesus, just before he went out of the Temple at the Evening of the Third day of the Passover-week, which answers to our Tuesday in the Passion-week; and then departed at Evening out of Jerusalem, and went to Bethany, and there did hide or conceal himself from them, till he was Apprehended; never more instructing them, or so much as returning to Jerusalem, till the Night he was Apprehended, when he came back to Jerusalem to eat the Passover, of which S. John begins to give us an Account in the next Chapter.

37 But here S. John proceeds to observe, that tho' he had done so many Miracles before them, yet they believ'd not on him: 38 that the saying of (o) Isaiah the Prophet might be fulfill'd, which he spake, Lord, who has believ'd our Report? and to whom has the Arm, i. e. Power of the Lord been reveal'd? 39 Therefore they could not believe, because they were such, as that Isaiah (p) prophesying of them, said again, 40 He has blinded their Eyes, and hardned their Heart; that they should not See with their Eyes, nor Understand with their Heart,

Some Remarks of
the Evangelist
concerning the
Unbelieving and
Believing Jews.

TEXT.

TRANSLATION.

τῇ καρδίᾳ, καὶ ὁπισθεφῶσι, καὶ
 ἰάσωμαι αὐτούς. 41 Ταῦτα εἶπεν
 Ησαΐας ὅτε εἶδε τὴν δόξαν αὐτοῦ,
 καὶ ἐλάλησε περὶ αὐτοῦ. 42 Ομοῦς
 μὲν τοι καὶ ἐκ τῶν ἀρχόντων πολ-
 λοὶ ὁπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ
 τοὺς φαρισαίους ἔχ' ὁμολόγησιν, ἵνα
 μὴ σπουνδύωται γίνωνται. 43 Η-
 γάπησαν γὰρ τὴν δόξαν τῆς ἀν-
 θρώπων μᾶλλον ἢ περὶ τὴν δόξαν τοῦ
 Θεοῦ. 44 Ἰησοῦς δὲ ἔκραξε καὶ
 εἶπεν· Ο πιστεύων εἰς ἐμὲ, ὃ πι-
 τεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαν-
 τὰ με. 45 Καὶ ὁ θεωρῶν ἐμὲ, θεω-
 ρεῖ τὸν πέμψαντά με. 46 Εγὼ φῶς
 εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ
 πιστεύων εἰς ἐμὲ, οὐ τῇ σκοτίᾳ μὴ
 μείνῃ. 47 Καὶ ἐάν τις μὴ ἀκούσῃ
 τῶν ῥημάτων καὶ μὴ πιστεύσῃ, ἐγὼ
 ὃ κείνω αὐτόν. Οὐ γὰρ ἦλθον ἵνα
 κείνω τὸν κόσμον, ἀλλ' ἵνα σώσω
 τὸν κόσμον. 48 Ὁ ἀθετῶν ἐμὲ
 καὶ μὴ λαμβάνων τὰ ῥήματά μου,
 ἔχει τὸν κείνοντα αὐτόν· ὁ λόγος
 ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτόν ἐν
 τῇ ἰσχύϊ ἡμέρας. 49 Ὅτι ἐγὼ ἔξ
 ἐμαυτοῦ ἔκ ἐλάλησα· ἀλλ' ὁ πέμ-
 ψας με πατὴρ αὐτός μοι ἐνβολὴν ἔδω-
 κε τί εἴπω καὶ τί λαλήσω. 50 Καὶ
 οἶδα ὅτι ἡ ἐπιτολὴ αὐτοῦ ζωὴ αἰώνιος

their heart, and be converted,
 and I should heal them.

41 These things said Esaias,
 when he saw his glory, and
 spake of him.

42 Nevertheless among the
 chief rulers also, many believ'd
 on him; but because of the
 Pharisees they did not confess
 him, lest they should be put
 out of the synagogue.

43 For they lov'd the praise
 of men more than the praise of
 God.

44 Jesus * had cry'd and
 said, He that believeth on me
 believeth not on me, but on
 him that sent me.

45 And he that seeth me
 seeth him that sent me.

46 I am come a light into
 the world, that whosoever be-
 lieveth on me, should not abide
 in darkness.

47 And if any man hear my
 words, and believe not, I judge
 him not: for I came not to
 judge the world, but to save
 the world.

48 He that rejecteth me, and
 receiveth not my words, hath
 * that which judgeth him: the
 word that I have spoken, the
 same shall judge him in the
 last day.

49 For I have not spoken
 of my self; but the Father
 which sent me, he gave me a
 commandment, what I should
 say, and what I should speak.

50 And I know that his
 commandment is life everlasting

TEXT.

TRANSLATION.

ὅτιν' ἂν ὁὖν λαλῶ ἐγὼ, καθὼς εἶρηκέ
μοι ὁ πατήρ, ἔγω λαλῶ.

ing: whatsoever I speak there-
fore, even as the Father said
unto me, so I speak.

Κεφ.

PARAPHRASE.

and be Converted, and I should heal them. 41 These things said
Isaiah, when, by the Spirit of Prophecy, he saw his Glory, i. e. foresaw
the Glorious Appearance of Christ on Earth in respect of the Excellency of
his Doctrine and Greatness of his Miracles, and spake of Him, i. e. pro-
phesy'd of Christ. 42 But altho' the Generality of the Jews did not be-
lieve on him, as is said v. 37, nevertheless, not only among the inferior
sort, but among the Chief Rulers also, Many believ'd on him; but be-
cause of the Unbelieving Pharisees, who made up the Majority of the
Sanhedrin, they did not confess him Openly to be the Messias or Christ,
lest they should be put out of the Synagogue, or Excommunicated the
Jewish Church as Apostates. 43 For they lov'd the Praise and Honour
of Men, particularly that Honour which was paid them as being of the
Sanhedrin, (which they could no longer have been Members of, had they
been declar'd Apostates) more than the Praise of God. 44 Whereupon
Jesus had, sometime afore he hid himself, Cry'd and said, i. e. said with
a louder and more Earnest Voice than usually; He that believes on me,
believes not on me, but on Him that sent me: 45 and he that sees me,
or my Miracles, therein sees manifested the Almighty Power of Him that
sent me. 46 I am come a Light into the World, that whosoever be-
lieves on me, should not abide in Darknefs. 47 And if any Man hear
my Words, and believe not, I judge him not at present: for I came not
at present to judge the World, but to save the World. 48 He that
rejects me, and receives not my Words, has that which judges him,
i. e. which will testify against, and render him Inexcusable, and so wor-
thy to be Condemn'd by me, when I come to judge the World: the Word
that I have spoken, the same shall judge him in the Last day. 49 For
I have not spoken of my self; but the Father which sent me, he gave
me a Commandment, what I should say, and what I should speak.
50 And I know that Obedience to his Commandment is the Only way to
Life Everlasting: whatsoever I speak therefore, even as the Father said
unto me, so I speak: and therefore since whatever I teach you, is no
other than the Commandment of God, Obedience to which is an Indis-
pensable Condition of Salvation; it follows plainly, that ye are Indispensa-
bly bound to Believe and Obey what I teach you, if ye will attain to
Everlasting life. Such were the Instructions our Blessed Lord gave them
on account of their Fearing to Confess him Openly, as is mention'd v. 42;
which Instructions tho' mention'd here on account of what is observ'd
v. 42, yet were in all probability deliver'd before what our Saviour said

TEXT.

TRANSLATION.

Κεφ. ιγ'. Πρὸ δὲ τῆς ἑορτῆς τῆ πάχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῇ ἐκ τῆ κόσμου τύτῃ πρὸς τὸν πατέρα, ἀγαπήσας τὰς ἰδίους τὰς οἰ τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτάς. 2 Καὶ δείπνῃ γενόμενός, (τῷ ἀφ' ὧν ἦδη βεβληκότῃ εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτῃ, ἵνα αὐτὸν παραδῶ,) 3 εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἔξῃλθε, καὶ πρὸς τὸν Θεὸν ὑπάγει. 4 ἐγείρεται ἐκ τῆ δείπνῃ, καὶ πῆψι τὰ ἱμάτια· καὶ λαβὼν λένιον, διέζωσεν ἑαυτόν. 5 Εἶτα βάλλει ὕδωρ εἰς τὸν νιπτήρα, καὶ ἤρξατο νίπναι τὰς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τὸ λενίον ᾧ ἑαυτὸν διεζωσμένος. 6 Ἐρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἐκείνῳ· Κύριε, σύ μὲν νίπνεις τὰς πόδας; 7 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὁ ἐγὼ ποῶ

Chap. XIII.

Now * Jesus knowing that before the feast of the passover, * his hour would have been come that he should depart out of this world, unto the Father, having lov'd his own which were in the world, he lov'd them unto the end.

2 And * being at supper, (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him)

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God,

4 He riseth from supper and laid aside his garments, and took a towel and girded himself.

5 After that, he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answer'd and said unto him, What I do thou

PARAPHRASE.

v. 35 and 36: forasmuch as the Words in v. 35 and 36, were the Last Words spoken by our Lord, and related by St John, before he departed from the Jews, (as is mention'd v. 36.) and conceal'd himself, namely at Bethany, till the Night he being return'd to Jerusalem, and having eat there the Passover with the Twelve, was afterwards Apprehended. Of which St John proceeds to give an Account in the next Chapter.

PARAPHRASE.

SECTION X.

Containing such Particulars as are related by St John, and were transacted in the former part of the Night before CHRIST'S Crucifixion, viz. From his Coming into the House where he eat the Passover, To his Departing thence to the Garden of Gethsemane, where he was Apprehended. Which Particulars take up Chap. XIII. 1 — XVII. ult. and, except one or two, are Wholly omitted by the former Evangelists.

Chap. XIII. Now sometime the Day before the Passover-day, i. e. ^{I.} Christ washes the
sometime on Thursday in Passion-week, Christ having sent (q) Two of ^{feet of his Apo-} his Disciples from Bethany to Jerusalem to prepare the Passover that he
should eat; at Evening (r) the same Thursday, when the Passover-day be-
gan, Christ comes himself with the rest of the Disciples to the place where
he had appointed the Passover to be got Ready for him. And Jesus knowing
that before the usual time for eating the Feast of the Passover or Paschal
Lamb (this not being done till after Three in the Afternoon on the Passover-
day, or Friday) His hour would have been come, that he should be Appre-
hended, Condemn'd, Crucify'd, and Dead, and so depart out of this World,
unto the Father (tho' before his proper Ascension into Heaven;) having lov'd
in a special manner his Own Disciples, in a special manner so call'd, i. e. the
Apostles, he lov'd them so unto the End of his Life: and therefore since
he should not be in a Capacity or live to eat the Paschal Lamb with them,
he resolv'd to eat the Passover with them in such (s) another way as his
Circumstances would admit of; and accordingly told them, when he sat
down, that he had Earnestly desir'd to eat that Passover with them;
namely, as for other Reasons, so on account of the several Useful Instru-
ctions he should give them, as in relation to the Church in general, so to
themselves in particular. 2 And the first Instance of his Love and In-
structions now to his Apostles, and taken notice of here by St John, is
this: viz. Being at Supper (the Devil having now put into the Heart
of Judas Iscariot, Simon's Son, to betray him) 3 Jesus knowing that
the Father had given All things or Power into his hands, and that he
was come from God, and went to God, 4 he rises from Supper, and
laid aside his upper Garments, and took a Towel and girded himself.
5 After that, he pours Water into a Bason, and began to wash the
Disciples Feet, and to wipe them with the Towel wherewith he was
girded. 6 Then comes he first to Simon Peter; and Peter being greatly
Surpriz'd when he saw what he was going to do, says unto him, Lord,
what dost thou mean to condescend to a thing so Unworthy of Thee, as
to wash my Feet? 7 Jesus answer'd and said unto him, What I do thou

(q) See Mark 14. 13.

(r) Matth. 26. 20. and Mark 14. 17.

(s) See my Paraph. on Matt. 26. 20.

know'lt

TEXT.

TRANSLATION.

οὐ οὐκ οἶδας ἄρτι, γνώσῃ δὲ με-
τὰ ταῦτα. 8 Λέγει αὐτῷ Πέτρος·
Οὐ μὴ νίψῃς τὰς πόδας μου εἰς τὸν
αἰῶνα. Απεκρίθη αὐτῷ ὁ Ἰησοῦς· Εἰ
μὴ νίψω σε, ἔκ ἔχεις μέρος μετ' ἐμοῦ.
9 Λέγει αὐτῷ Σίμων Πέτρος· Κύριε,
μὴ τὰς πόδας μου μόνον, ἀλλὰ καὶ τὰς
χεῖρας καὶ τὴν κεφαλὴν. 10 Λέγει
αὐτῷ ὁ Ἰησοῦς· Ὁ λευκωμένος ἔξωθεν
ἔχει ἢ τὰς πόδας νίψασθαι, ἀλλ' ἐπὶ
καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐσθε,
ἀλλ' ἔτι πάντες. 11 Ἦδὲ γὰρ τὸν
ὠχθαδιδόντα αὐτόν· ἀφ' οὗτο εἶπεν·
Οὐχὶ πάντες καθαρὸί ἐστε. 12 Ὅτε
οὕτω ἐνίψα τὰς πόδας αὐτῶν, καὶ ἔλαβε
τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν,
εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα
ὑμῖν; 13 Ὑμεῖς φωνεῖτέ με· Ὁ
διδάσκαλος καὶ ὁ κύριος· καὶ χα-
λῶς λέγετε· εἰμὶ γάρ. 14 Εἰ οὕτω ἐγὼ
ἐνίψα ὑμῶν τὰς πόδας, ὁ κύριος
καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφεί-
λετε ἀλλήλων νίπναι τοὺς πόδας.
15 Ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα
καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς
ποιῆτε. 16 Ἀμὴν ἀμὴν λέγω ὑμῖν,
οὐκ ἐστὶ δούλος μείζων ἢ κυρίου αὐτοῦ,
οὐδὲ ἀπόστολος μείζων ἢ πέμψαντος
αὐτόν. 17 Εἰ ταῦτα οἴδατε, μα-
κάριοί ἐστε, ἐὰν ποιῆτε αὐτά.

know'st not now; but thou
shalt know * afterwards.

8 Peter saith unto him,
Thou shalt never wash my feet.
Jesus answer'd him, If I wash
thee not, thou hast no part
with me.

9 Simon Peter saith unto
him, Lord, not my feet only,
but also my hands and my
head.

10 Jesus saith to him, He
that is wash'd needeth not, * ex-
cept to wash his feet, but is
clean * all over: and ye are
clean, but not all.

11 For he knew who should
betray him; therefore said he,
Ye are not all clean.

12 So after he had wash'd
their feet, and had taken his
garments, and was set down
again, he said unto them,
Know ye what I have done to
you?

13 Ye call me Master, and
Lord: and ye say well; for I
am.

14 If I then, your Lord and
Master, have wash'd your feet,
ye also ought to wash one an-
others feet.

15 For I have given you an
example, that ye should do as
I have done to you.

16 Verily verily I say unto
you, The servant is not great-
er than his Lord, neither he
that is sent greater than he
that sent him.

17 If ye know these things,
happy are ye if ye do them.

TEXT.

TRANSLATION.

18 Οὐ ὡς πάντων ὑμῶν λέγω· ἐγὼ οἶδα ὅς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πελν-
 18 I speak not of you all;
 I know whom I have chosen:
 but that the scripture may be

PARAPHRASE.

know'st not now *the meaning of*, but thou shalt know afterwards. 8 Peter says unto him, *It is a Condescension so infinitely beneath thee, that I am resolv'd, unless I see some good Reason for it, Thou shalt never wash my Feet.* Jesus answer'd him, *I will give thee a good Reason for it; If I Wash thee not (Alluding hereby to that Purity and Holiness of Mind, which is fitly represented by Washing or Cleansing the Body with Water) thou hast no part with me, or in my Family, i.e. canst not be my Disciple.* 9 Simon Peter says unto him, Lord, *if it be so, be pleas'd to wash not my Feet only, but also my Hands and my Head.* 10 Jesus says to him, He that is wash'd Once, and so cleans'd all over his Body, needs not *thenceforward* except to wash his Feet, which are apt frequently to contract Dirt; but is clean all over the other parts of his Body, which are not apt to become Foul or Dirty as the Feet are: By this Allusion denoting, that He who has Once heartily Embrac'd, and for some time Obey'd the Gospel, is not to be suppos'd ever after to stand in need of an entire Change of Heart and Mind, but only to cleanse himself continually from the Unavoidable IncurSIONS of daily Infirmities. And ye my Apostles are thus Clean, but not All of you: 11 for he knew who should betray him; therefore said he, Ye are not all Clean. 12 So after he had wash'd their Feet, and had taken his Garments, and was set down again, he said unto them, Know ye what I have done to you? *I know ye do not, and therefore now I will tell you the meaning thereof.* 13 Ye call me Master, and Lord: and ye say well; for so I am. 14 If I then, your Lord and Master, have wash'd your Feet, and thereby condescended to do One of the meanest Offices of Service and Kindness to you my Disciples and Inferiors; then surely ye are hereby most evidently taught, that ye, i.e. my Disciples in general, also ought to wash one anothers Feet, i.e. to be Ready to do all Acts of Humility, Kindness and Charity to One another, who, in Comparison of Me, are really All of you but Equals and Fellow-servants, notwithstanding the Superiority you may have One over the Other, as to the Civil or Ecclesiastical State or Government. 15 For I have given you an Example, that ye should do as I have done to you. 16 Verily verily I say unto you, The Servant is not greater than his Lord, neither he that is sent greater than he that sent him. 17 If ye, i.e. since ye can't but know these things, now I have taught you your Duty therein, Happy are ye, if ye do them. 18 I speak not this, as if I expected of you All to be so Happy as to do so: for I know from the first the Dispositions of you all whom I have chosen

II.
 Christ foretells
 who should betray
 him.

TEXT.

TRANSLATION.

πληρωθῇ. Ο τρώγων μετ' ἐμοῦ τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμὲ τὴν πτέραν αὐτοῦ. 19 Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τῆς γενέσεως, ἵνα ὅταν γένηται, πιστεύσητε ὅτι ἐγὼ εἰμι. 20 Ἀμὲν λέγω ὑμῖν. Ο λαμβάνων ἐάν πνα πῶμεν, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με. 21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε, καὶ εἶπεν· Ἀμὲν ἀμὲν λέγω ὑμῖν, ὅτι εἷς ἔξ ὑμῶν πᾶσιν δώσῃ με. 22 Ἐβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἄπορρέοντες πρὸς τὸν Ἰησοῦν, ὃν ἠγάπα ὁ Ἰησοῦς. 24 Νεύει οὖν τῷ Σίμων Πέτρος πυθέσθαι τίς αὐτὸν πᾶσι δώσει· 25 Ἐπιπεσὼν δὲ ἐκέλευεν· ὅτι τὸ πρῶτον τῷ Ἰησοῦ, λέγει αὐτῷ· Κύριε, τίς ἐστιν; 26 Ἀποκρίνεται ὁ Ἰησοῦς· Εκκεῖνός ἐστιν ὃς ἐγὼ βάψας τὸ πόδιόν σου ἔτι δώσω. Καὶ ἐμβαλὼν τὸ πόδιόν σου, δίδωσιν Ἰούδα Σίμων ὁ Ἰσκαριώτης. 27 Καὶ μετὰ τὸ πόδιόν σου τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς· Ο ποιεῖς, ποίησον ταχέως.

fulfill'd, he that eateth bread with me, hath lift up his heel against me.

19 Now I tell you before it come, that when it is come to pass, ye may believe that I am he.

20 Verily verily I say unto you, He that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testify'd, and said, Verily verily I say unto you, that one of you shall betray me.

22 Then the disciples look'd one on another, doubting of whom he spake.

23 Now there was leaning on Jesus bosom, one of his disciples whom Jesus lov'd.

24 Simon Peter therefore beckned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus breast, saith unto him, Lord, who is it?

26 Jesus answer'd, He it is to whom I shall give a sop, when I have dipp'd it. And when he had dipp'd the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the sop, Satan entred into him. Then said Jesus unto him,* What thou dost, do quickly.

(t) Psal. 41. 9.

(u) See Matt. 26. 22.

P A R A P H R A S E.

chosen to be Apostles: but I chose nevertheless One of you, that the Scripture (t) may be fulfill'd in him, viz. He that eats Bread with me, hath lift up his Heel against me. 19 Now I tell you before it come, that when it is come to pass, ye may believe that I am He, i. e. the Christ; namely, forasmuch as by my Foretelling you thereof, you may be convinc'd that All my Sufferings are submitted to by me of my Own choice, not by Force and the meer Prevalency of my Enemies. 20 And these Considerations shall be means to Comfort and Uphold you likewise, in all Dangers and Afflictions ye shall undergo in preaching the Gospel; forasmuch as ye may hence infer, that nothing can befall you without my Foreknowledge and Permission. And for the Comfort of them that shall believe by your Preaching, Verily verily I say unto you, He that receives whomsoever I send, receives me: and he that receives me, receives him that sent me. 21 When Jesus had thus said, he was troubled in Spirit, and testify'd, and said, Verily verily I say unto you, that one of you shall betray me. 22 Then the Disciples look'd one on another, doubting of whom he spake. 23 Now there was leaning on Jesus bosom, one of his Disciples whom Jesus lov'd, i. e. had shewn a particular Love to, being us'd to discourse with him with more Freedom and Familiarity than the Rest; and this Disciple was Our Evangelist St John himself, according to the general Consent of Ancients and Moderns. 24 Simon Peter therefore beckned to him, that he should ask who it should be of whom he spake. 25 He then lying on Jesus breast, says unto him with a Low voice, or even whispering in his ear, Lord, who is it? 26 Jesus answer'd, likewise whispering him in the ear, or else with so Low a voice that the Other Disciples heard not what he said, He it is to whom I shall give a Sop, when I have dipp'd it in the Dish. The Other Disciples not hearing what Jesus said, and being very Desirous to know Who it was, began then to ask him (u) each of them, Lord, is it I? To which Jesus answer'd, He it is that now dips his hand with me in the Dish. Whereupon Judas Iscariot being the Person that had then his hand with him in the Dish, said as by way of Surprise, and as if he was Conscious to himself of no such Design, Master, is it I? And Christ then plainly told him, It is you. 27 And Judas not relenting all this while, but concealing his Wicked Intentions as if he had been Innocent, not only after the Sop had been given him by Christ upon S. John's privately asking him, Who the Traitor should be; whereas even from Christ's so giving the Sop to Him, He could not but conjecture, that it was done to Distinguish or Mark him out as the Traitor; but also not relenting and Confessing his Sinfull Intentions, upon Christ's openly telling Him that He was the Man: upon his thus Finally rejecting the last Means vouchsaf'd him to bring him to Repentance, He was left to Satan, who now more Fully enter'd into, or took full Possession of Him. Then said Jesus unto him, What thou dost, do quickly, meaning that

TEXT.

TRANSLATION.

28 Τὸτο δὲ ὁδοὺς ἔγνω τῷ ἀνακει-
 μένων πρὸς τί εἶπεν αὐτῷ. 29 Τι-
 νὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσ-
 σόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐ-
 τῷ ὁ Ἰησοῦς· Ἀγρεύσον ὧν χρεῖαν
 ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς πτω-
 χοῖς ἵνα πὶ δῶ. 30 Λαβὼν οὖν
 τὸ ψωμίον ἐκείνῳ εὐθέως ἐξήλθεν·
 ὡς δὲ νύξ.

31 Ὅτε οὖν ἐξῆλθε, λέγει ὁ Ἰησοῦς·
 Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ
 Θεὸς ἐδοξάσθη ἐν αὐτῷ. 32 Εἰ ὁ Θεὸς
 ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσῃ
 αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσῃ αὐτόν.
 33 Τεκνία, ἐπὶ μικρὸν μὲθ' ὑμῶν εἰμι.
 ζηήσητέ με, καὶ κατὰ εἶπον τοῖς Ἰου-
 δαίοις· Ὅτι ὅπου ὑπάγω ἐγὼ, ὑμεῖς ἐ-
 διώκασθε ἐλθεῖν· καὶ ὑμῖν λέγω ἄρτι.
 34 Ἐν πολλῷ χαλεπῷ δίδωμι ὑμῖν, ἵνα
 ἀγαπᾶτε ἀλλήλους· κατὰ ἡγάπησα
 ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.
 35 Ἐν τῷ γινώσκοντι πάντες ὅτι ἐμοὶ
 μαθηταὶ ἐστέ, ἐὰν ἀγάπην ἔχητε ἐν
 ἀλλήλοις.

36 Λέγει αὐτῷ Σίμων Πέτρος·
 Κύριε, πῶς ὑπάγεις; Ἀπεκρίθη αὐτῷ
 ὁ Ἰησοῦς· Ὅπου ὑπάγω, ἐξεδιώκαί
 μοι νῦν ἀκολουθεῖσαι, ὅτε δὲ ἀκο-
 λυθήσῃς μοι. 37 Λέγει αὐτῷ ὁ
 Πέτρος· Κύριε, ἀφ' οὗ ἐξ δυνάμεώς σου

28 Now no man at the ta-
 ble knew for what intent he
 spake this unto him.

29 For some of them thought,
 because Judas had the bag, that
 Jesus had said unto him, Buy
 those things that we have need
 of against the feast: or that he
 should give something to the
 poor.

30 He then having received
 the sop, went * presently out
 and it was night.

31 Therefore when he was
 gone out, Jesus said, Now is
 the Son of man glorify'd, and
 God is glorify'd in him.

32 If God be glorify'd in
 him, God shall also glorify
 him in himself, and shall
 * speedily glorify him.

33 Little children, yet a lit-
 tle while I am with you. Ye
 shall seek me: and as I said
 unto the Jews, Whither I go
 ye cannot come; so now I say
 unto you.

34 A new commandment I
 give unto you, That ye love one
 another; as I have lov'd you,
 that ye also love one another.

35 By this shall all men
 know that ye are my disci-
 ples, if ye have love one to
 another.

36 Simon Peter said unto
 him, Lord, whither goest thou?
 Jesus answer'd him, Whither I
 go, thou canst not follow me
 now; but thou shalt follow
 me afterwards.

37 Peter said unto him,
 Lord, why cannot I follow

he might betray him as soon as he would, for that He was now Ready to Suffer. 28 Now, notwithstanding Christ had told them that the said Judas should betray him, yet not thinking that it should be done so Quickly, no Man at the Table knew for what intent he spake this unto him. 29 For some of them thought, because Judas had the Bag, that Jesus, by what he had said unto him, meant, Buy those things that we have need of against the actual eating of the Feast or Paschal Lamb, it being not many Hours now to that Time; or that he should give something to the Poor. 30 He, i. e. Judas then having receiv'd the Sop, and heard and done what else is related in the other Evangelists, and above mention'd in short, went presently, or in a very little time after, out: and it was Night.

31 Therefore when he was gone out, Jesus said, Now is the Time come that the Son of Man should lay down his Life for the Salvation of Man, for which He shall be glorify'd, not only by all Pious men on Earth, but also by being exalted after his Ascension to the Right hand of God, as a Reward of this his Obedience even unto Death; and consequently God is to be now glorify'd in him, thus Suffering for the Salvation of Man in Obedience to the Will, and in Conformity to the Goodness of God to Mankind. 32 If God as to his great Goodness and Mercy to Mankind be thus glorify'd in him, God shall also glorify him in Himself, by exalting him to his Right hand, and shall speedily thus glorify him. 33 Little Children, yet a little while I am with you. Ye shall seek me, or desire to be with me: and as I said to the Jews (w) lately, Whither I go, ye cannot come; so now I say unto you, in respect not only of the Present time, but for such a Time as I shall judge proper for each of you to continue in this World. 34 In the mean time therefore be careful to testify your Love and Faithfulness to me, by keeping my Commandments. And now a New Commandment I give unto you, as a principal Test of your Love to me, viz. that ye love one another, not only according to the Ordinary manner of the World, or even Those higher Degrees of Love which are thought to have been hitherto requir'd by the Scripture or Old Testament, but in the very Higbest Degree; namely, As I have lov'd you, that ye also so love one another. 35 By this shall all Men know that ye are my Disciples, if ye have such Love one to another.

36 Simon Peter said unto him, Lord, whither goest thou, that we cannot come thither? Jesus answer'd him, Whither I go, I say in like manner as I afore (v. 33.) said, thou canst not follow me now, but thou shalt follow me afterwards, when I see fit to take thee unto me out of this World. 37 Peter said unto him, Lord, why cannot I follow thee now?

III.
Christ foretells
his Apostles of
the sudden Ap-
proach now of his
Departure out of
this World.

IV.
And of Peter's
Denial of him.

(w) Chap. 7. 34. and 8. 21. and 16. 16.

T E X T.

TRANSLATION.

ἀκολουθεῖσαι ἄρπι; ἡ ψυχὴν μου ὑπὲρ
σε θήσω. 38 Απεκρίθη αὐτῷ ὁ Ἰη-
σοῦς· Τίω ψυχὴν σε ὑπὲρ ἐμοῦ θήσεις;
Αμὴν ἀμὴν λέγω σοι, ὃ μὴ ἀλέκτωρ
φωνήσῃ ἕως ὃ ἀπαρήσῃ με τρίς.

Κεφ. ιδ'. Μὴ ταρασάτω ὑμᾶς
ἡ καρδία· πιστεύετε εἰς τὸ Θεόν, καὶ
εἰς ἐμὲ πιστεύετε. 2 Εἰν τῇ οἰκίᾳ ὅ
πατέρες μου μοναὶ πολλάι εἰσιν· εἰ δὲ
μὴ, εἶπον ἂν ὑμῖν· πορεύομαι ἐτοιμά-
σαι τόπον ὑμῖν. 3 Καὶ ἐὰν πορευ-
θῶ, καὶ ἐτοιμάσω ὑμῖν τόπον, πάλιν
ἔρχομαι καὶ παραλήψομαι ὑμᾶς
πρὸς ἐμαυτὸν· ἵνα ὅπου εἰμι ἐγώ, καὶ
ὑμεῖς ᾔητε. 4 Καὶ ὅπου ἐγὼ ὑπάγω
οἴδατε, καὶ τὴν ὁδὸν οἴδατε. 5 Λέγει
αὐτῷ Θωμᾶς· Κύριε, ὅκ οἶδα μὴ
πῶς ὑπάγεις· καὶ πῶς διωάμεθα τὴν
ὁδὸν εἰδέναι; 6 Λέγει αὐτῷ ὁ Ἰησοῦς·
Εγὼ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ
ἡ ζωὴ. ὅστις ἐρχεῖται πρὸς τὸν πατέρα,
εἰ μὴ δι' ἐμοῦ. 7 Εἰ ἐγνώκετέ με,
καὶ τὸν πατέρα μου ἐγνώκετε ἂν· καὶ
ἀπ' ἄρπι γινώσκετε αὐτὸν, καὶ ἑωράκατε
αὐτόν. 8 Λέγει αὐτῷ Φίλιππος· Κύ-
ριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἄρ-
κεῖ ἡμῖν. 9 Λέγει αὐτῷ ὁ Ἰησοῦς·

thee now? I will lay down my
life for thy sake.

38 Jesus answer'd him, Wilt
thou lay down thy life for my
sake? Verily verily I say unto
thee, the cock shall not crow,
till thou hast deny'd me thrice.

Chap. XIV.

Let not your heart be trou-
bled: ye believe in God, be-
lieve also in me.

2 In my Father's house are
many mansions; if *it were not*
so, I would have told you: I
go to prepare a place for you.

3 And if I go and prepare a
place for you, I will come a-
gain, and receive you unto my-
self, that where I am, *there* ye
may be also.

4 And whither I go, ye
know, and the way ye know.

5 Thomas saith unto him,
Lord, we know not whither
thou goest, and how can we
know the way?

6 Jesus saith unto him, I
am the way, and the truth, and
the life: no man cometh unto
the Father, but by me.

7 If ye had known me, ye
should have known my Father
also: and from *a* while ye
know him, and have seen him.

8 Philip saith unto him,
Lord, shew us the Father, and
it sufficeth us.

9 Jesus saith unto him,

P A R A P H R A S E.

I will lay down my Life for thy sake. 38 Jesus answer'd him, Wilt
thou lay down thy Life for my sake? Verily verily I say unto thee, The
Cock shall not crow, till thou hast deny'd me thrice.

P A R A P H R A S E.

Chap. XIV. *Then Jesus continu'd his Discourse to his Disciples, saying, Let not your heart be troubled, so as to be Dejected and overwhelmed with Sorrows, on account of what I have said unto you concerning my Going from you now in a little while: Ye believe in God as able to preserve you under the Greatest Dangers and Afflictions; ye are to believe also in me as able to do the same, even when I am not Bodily present with you.* 2 *In my Father's house are many Mansions, i. e. in Heaven are several Degrees of Happiness, which are to be Bestow'd on Persons suitably to their Degrees of Piety and Service to God: if it were not so, I would have told you: I go from you, that I may send the Holy Ghost unto you, so to Assist and Direct you, that ye may do the Great Work you are design'd for, in laying the Foundation of my Church by the preaching of the Gospel; and by thus making you here on Earth in an Extraordinary manner Instrumental to the Glory of God, to prepare or fit you to enjoy a Place of Extraordinary Glory and Happiness in Heaven, which shall be given you as a Reward for the Extraordinary Service you shall have done in the Church.* 3 *And if I go from you to the foresaid end, and, i. e. namely, to prepare a Place for you; you may be certify'd hereby, that I will come again, when I have thus prepar'd a Place for you, i. e. when you are prepar'd by your Eminent Services to be Eminently Rewarded; and receive you next unto my Self in Heaven, that where I am, there ye may be also, i. e. that ye may be rewarded with a Degree of Happiness and Glory, proportionably to, and so next to That of my self as Man.* 4 *And thus whither I go, ye may, from what I have said, sufficiently know, and also the way thither ye may sufficiently know.* 5 *But the Minds of the Apostles being not yet taken off from the Expectation of Temporal Power and Glory, did not understand Aright what our Lord had here said to them: insomuch that in particular Thomas says unto him, Lord, we know not yet whither thou goest, and how much less then can we know the way thither?* 6 *Jesus says unto him, I told you frequently that I go to my Father, and v. 2. that I go to prepare a Place for you in my Father's House: and I have also frequently told you, that I am the Way, and the Truth, and the Life, i. e. the True and only way to Eternal Life is by Faith in, and Obedience to Me; and that No man comes to the Father, but thus by me. So that it is strange that, after all this, you should not know the way.* 7 *But whereas Thomas's words imply, that ye know not the way, because ye know not my Father, and therefore know not whither I go, by my saying I go to my Father; this is no less strange: for if ye had known me, ye should have known my Father also, it being in Effect the same thing to know the One as to know the Other; and therefore from a while, i. e. from the Time ye have known me and seen me, ye know him, and have seen him.* 8 *Philip says unto him, Lord, shew us the Father, and it suffices us.* 9 *Jesus says unto him, Have I been so long time with you,*
and

v.
Christ's further
Discourse to his
Apostles at the
Table where he
eat the Passover
with them.

TEXT.

TRANSLATION.

Τοσούτον χρόνον μὴ ὑμῶν εἰμι, καὶ ἔκ-
 ἔγνωκάς με, Φίλιππε; ὁ ἐώρακώς
 ἐμέ, ἐώρακε τὸν πατέρα· καὶ πῶς σὺ λέ-
 γεις· Δείξον ἡμῖν τὸν πατέρα; 10 Οὐ
 πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πα-
 τὴρ ἐν ἐμοὶ ὄντι; τὰ ῥήματα ἃ ἐγὼ
 λαλῶ ὑμῖν, ἀπ' ἐμοῦ καὶ λαλῶ· ὁ δὲ
 πατὴρ ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ
 ἔργα. 11 Πιστεύετε μοι ὅτι ἐγὼ ἐν
 τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ ὄντι· εἰ
 δὲ μὴ, ἀφ' ὧν τὰ ἔργα αὐτὰ πιστεύετε
 μοι. 12 Ἀμὲν ἀμὲν λέγω ὑμῖν, ὁ
 πιστεύων εἰς ἐμέ, τὰ ἔργα ἃ ἐγὼ
 ποιῶ, καὶ κείνους ποιήσει, καὶ μείζονα
 τούτων ποιήσει· ὅτι ἐγὼ ὡς τὸν πα-
 τέρα μὴ πορεύομαι. 13 Καὶ ὁ, πᾶν
 αὐτὴν ἵκε ἐν τῷ ὀνόματί μου, τούτο ποιή-
 σω· ἵνα δοξασθῇ ὁ πατὴρ ὁ ἐν τῷ υἱῷ.
 14 Εἰάν τις αὐτὴν ἵκη ἐν τῷ ὀνόματί μου,
 ἐγὼ ποιήσω. 15 Εἰάν τις ἀγαπᾷ με,
 ταῖς ἐντολαῖς ταῖς ἐμαῖς τηρήσάτω.
 16 Καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ
 ἄλλον παράκλητον δώσῃ ὑμῖν, ἵνα μένη
 μετ' ὑμῶν εἰς τὸν αἰῶνα. 17 Τὸ
 πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ
 δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό,
 οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκε-
 τε αὐτό, ὅτι πρὸς ὑμῖν μένει, καὶ ἐν
 ὑμῖν ἔσται. 18 Οὐκ ἀφήσω ὑμᾶς

Have I been so long time with
 you, and yet hast thou not
 known me, Philip? he that
 hath seen me, hath seen the
 Father; and how sayst thou
 then, Shew us the Father?

10 Believest thou not that
 I am in the Father, and the
 Father in me? the words that
 I speak unto you, I speak not
 of my self; but the Father,
 that dwelleth in me, he doth
 the works.

11 Believe me that I am in
 the Father, and the Father in
 me: or else believe me for the
 very works sake.

12 Verily verily I say unto
 you, He that believeth on me,
 the works that I do, shall he
 do also, and greater works than
 these shall he do; because I go
 unto my Father.

13 And whatsoever ye shall
 ask in my name, that will I
 do, that the Father may be
 glorify'd in the Son.

14 If ye shall ask any thing
 in my name, I will do it.

15 If ye love me, keep my
 commandments.

16 And I will pray the Fa-
 ther, and he shall give you an-
 other Comforter, that he may
 abide with you for ever;

17 Even the Spirit of truth,
 whom the world cannot re-
 ceive, because it seeth him not,
 neither knoweth him: but ye
 know him, for he dwelleth
 with you, and shall be in you.

18 I will not leave you

(x) Acts 5. 15.

(y) Acts 19. 12.

(z) Acts 2. 4.

(a) Acts 2. 41. and 4. 4. &c.

and yet hast thou not known me, Philip? He that has seen me, has seen the Father, *as far as he is Visible*; and how sayst thou then, Shew us the Father? 10 Believest thou not that I am in the Father, and the Father in me, *not only by his Spirit dwelling in me as Man, but also as we are most intimately United in the indivisible Nature of the Godhead?* so that the Words that I speak unto you, I speak *them* not of my self, *exclusively of the Father*: but the Father that dwells in me, he do's the Works that I do, *i. e. the same Works are to be ascrib'd to Him as well as to Me, as because in respect of my Manhood I perform them by the Divine Power, and also because in respect of my Godhead I am indivisibly united to the Father.* 11 Believe me that I am in the Father, and the Father in me: or else, *if you will not believe me for my Saying so, believe me for the very Works sake which I do, and which can't be perform'd but by a Divine Power.* 12 And as you have sufficient Reason to believe me for the Works sake which I my self have Already done; so you shall still have Greater reason to believe me on account of the Works you your selves shall be enabled by me to do. For verily verily I say unto you, He that believes on me, the Works that I do, shall he do also, and even Greater Works than these shall he do, *viz. such as Curing sick Persons by your (x) Shadow overshadowing them, and by Napkins (y) or the like sent from you to them, Speaking (z) with divers Tongues, and propagating the Gospel with great (a) Success among the Gentiles, notwithstanding all the Opposition it shall meet with. Which Greater works ye shall be enabled to do, because it will be an Unexceptionable and most Evident proof, that I go to my Father, as I say I do.* 13 And for the same reason, in short whatsoever ye shall ask in my Name, Necessary for your Own Salvation, or for the Propagation of the Gospel among others, that will I do, that the Father may be glorify'd in the Son by the Gospel being thus propagated, and the Salvation of Men promoted. 14 For your greater Assurance I say again, If ye shall ask any such thing in my Name, I will enable you to do it. 15 And as I will do this for you on my part; so on your part, if ye love me, ye are to keep my Commandments, as being what I shall look on as the Only True Testimony of your Love to me. 16 And further for your Comfort after my Departure, I acquaint you, that I will pray the Father, and, when I am gone, he shall give you Another beside me for a Comforter, that he may abide with you, not for a Time only as I must, but for ever: 17 And this Comforter shall be even the Holy Spirit, the Author and Teacher of all Truth, whom the Sensual and Wicked in the World cannot receive, because it sees him not, he being Invisible; neither knows any thing of him, nor will so know him as to be Govern'd by him: but ye know him, for he dwells with you Already by his inward Sanctifying Grace; and shall appear more Evidently to be in you by the Miraculous Gifts he shall confer upon you after my Resurrection and Ascension. 18 For I my self will not leave you

TEXT.

TRANSLATION.

ὀρφανός· ἔρχομαι πρὸς ὑμᾶς. 19 Ἐπι-
 μικρὸν, καὶ ὁ κόσμος με οὐκ ἔπι-
 θεώρει· ὑμεῖς δὲ θεώρετέ με· ὅτι
 ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. 20 Ἐν
 ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς
 ὅτι ἐγὼ εἰμι πατήρ μου, καὶ ὑ-
 μεῖς ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. 21 Ὁ
 ἔχων τοὺς ἐντολάς μου, καὶ τη-
 ρῶν αὐτάς, ἐκείνός ἐστιν ὁ ἀγαπῶν
 με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσε-
 ται ὑπὸ τοῦ πατρὸς μου· καὶ ἐγὼ
 ἀγαπήσω αὐτόν, καὶ ἐμφανίσω αὐτῷ
 ἑμαυτόν. 22 Λέγει αὐτῷ Ἰούδας·
 (ὃς ὁ Ἰσκαριώτης) Κύριε, τί γέγο-
 νεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυ-
 τόν, καὶ ἔχει τὸν κόσμον; 23 Ἀπε-
 κείθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Εάν-
 τις ἀγαπᾷ με, τὸν λόγον μου τη-
 ρήσει· καὶ ὁ πατήρ μου ἀγαπήσει αὐ-
 τόν, καὶ πρὸς αὐτόν ἐλευσόμεθα,
 καὶ μονήσωμεν παρ' αὐτοῦ ποιήσομεν.
 24 Ὁ μὴ ἀγαπῶν με, τοὺς λόγους
 μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούε-
 τε, οὐκ ἐστὶν ἐμός, ἀλλὰ τοῦ πέμ-
 ψαντός με πατρὸς. 25 Ταῦτα λε-
 λάληχα ὑμῖν πρὸς ὑμῖν μένων. 26 Ὁ
 δὲ πρῶτος κλητός, τὸ πνεῦμα τὸ ἅγιον,
 ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί
 μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ
 ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.

comfortless; I will come to you.

19 Yet a little while, and the world seeth me no more: but ye see me: because I live, ye shall live also.

20 At that day ye shall know, that I *am* in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be lov'd of my Father, and I will love him, and will manifest my self to him.

22 Judas saith unto him (not Iscariot) Lord, how is it that thou wilt manifest thy self unto us, and not unto the world?

23 Jesus answer'd and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings: and the word which you hear, is not mine, but the Father's, which sent me.

25 These things have I spoken unto you, being yet present with you.

26 But the Comforter, *which* is the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

TEXT.

TRANSLATION.

27 Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην ἢ ἔμην
 ἰδωμι ὑμῖν· ὁ καὶ οὗτος ὁ κόσμος δίδωσιν,
 ὁ δὲ δίδωμι ὑμῖν. μὴ ταρασάτω ὑμῶν

27 Peace I leave with you,
 my peace I give unto you: not
 as the world giveth, give I un-
 to you. Let not your heart

;

PARAPHRASE.

you Comfortless so, as not to come any more Bodily to you; but on the contrary, I will come to you even Bodily. 19 Yet a little while, and the World indeed sees me, Bodily present as now, no more: but ye shall see me again Bodily present with you: for after my Death I shall live again in my Body; and because I live, ye shall live also again, even in your Bodies after your Death. 20 At that day, viz. when I am Risen again, and Ascended, and have sent the Holy Ghost upon you, ye shall know more Fully and Plainly, that I am in my Father, acting and speaking All things by and with Him; and you in me, as Members of my Mystical Body; and I in you, as enabling you by my Power to speak and do All things Necessary for the Propagation of the Gospel. 21 Only ye must be sure Always to remember, that he that has, i. e. knows my Commandments, and keeps them, He only it is that truly loves me: and he that loves me shall be lov'd of my Father, and I will love him, and will manifest my self to him. 22 Judas says unto him, (not Iscariot) Lord, how is it that thou wilt manifest thy self unto us, and not unto the World? 23 Jesus answer'd and said unto him, If a Man love me, he will keep my Words: and my Father will love him, and we will come unto him, and make our Abode with him, by Communicating the Holy Spirit to him. 24 He that loves me not, keeps not my Sayings; and such an One also loves not the Father: and the Reason is, because the Word (or Commands) which you hear of me, is not mine only, but the Father's who sent me; and therefore not to keep my Commandments is, not to keep the Commandments of the Father also. 25 These things have I spoken unto you, in such manner as the short Time will permit, during my being yet present with you. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you All things requisite, more Fully and Plainly, and bring All things to your Remembrance, whatsoever I have said unto you. 27 I must now very quickly take my Leave of you, and altho' when I say in reference thereto, Peace I leave with you, my Peace I give unto you, I use much the same Form of taking Leave as is usual for Others in Common Cases; yet not as the World gives this Blessing at parting, viz. out of Formality only or chiefly, give it I unto you, but most Heartily and Affectionately; and again request and encourage you to let not your heart

T

be

TEXT.

TRANSLATION.

ἡ καρδία, μηδὲ δειλιάτω. 28 Ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν. Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. Εἰ ἠγαπήτε με, ἐχάρητε ἀν' ὅτι εἶπον, πορεύομαι πρὸς τὸν πατέρα. ὅτι ὁ πατὴρ μὲ μείζων μὲ ὄντι. 29 Καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι. ἵνα ὅταν γένηται, πιστεύσητε. 30 Οὐκ ἐπὶ πολλὰ λαλήσω μετ' ὑμῶν. ἔρχεται γὰρ ὁ τοῦ κόσμου τούτου ἄρχων, καὶ ὃς ἐμοὶ ὅκ' ἔχει οὐδέν. 31 Ἀλλ' ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατὴρ, ἔγωγε ποιῶ. ἐγείρεσθε, ἀγωμεν ἐντεῦθεν.

Κεφ. ιε'. Εγὼ εἰμι ἡ ἀμπέλῳς ἡ ἀληθινή, καὶ ὁ πατὴρ μου ὁ γεωργὸς ὄντι. 2 Πᾶν κλῆμα ὃ ἐμοὶ μὴ φέρει καρπὸν, ἀρείν αὐτό. καὶ πάν τὸ καρπὸν φέρει, καθαίρει αὐτό, ἵνα πλείονα καρπὸν φέρῃ. 3 Ἦδη ὑμεῖς καθαροί ἐστε ἀπὸ τὸν

be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye lov'd me, ye would rejoyce, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that when it is come to pass, ye might believe.

30 *I shall not talk much more with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

Chap. XV.

I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he *cleanseth it, that it may bring forth more fruit.

3 Now ye are clean thro

PARAPHRASE.

be over troubled at my Departure from you, neither let it be Afraid of what shall fall upon you, so as to be Dejected or Driven thereby from your Duty. 28 Ye have heard how I said unto you, I go away, and come again unto you. If ye lov'd me with a Wise and Understanding Affection, ye would rejoyce, because I said, I go unto the Father: for my Father is Greater than I, as in respect of my Human Nature, so also in respect of the Personal Relation between us as to our Divine Nature, this being not at all inconsistent with Our Equality as to all the Perfections.

P A R A P H R A S E.

Actions of the Divine Nature or Essence. 29 And now I have told you thus much before it come to pass, that when it is come to pass, ye might have the more reason to believe on me in all other Cases. 30 I shall not talk much more with you at present: for the Hour wherein the Prince of this World, i. e. the Devil, is permitted to set his Instruments on to take me, and even put me to Death, comes, or is now just come; and ye are to know that the said Devil has nothing in me, i. e. has no Power of himself to prevail thus over me against my Own Will: 31 but I will permit the Devil to do this to me, that the World may know that I love the Father, so as to Obey his Will even unto Death; and as the Father gave me Commandment as Man, but not without my Own Consent as God, i. e. as the Father sent me into the World, and I Willingly and of my Own Choice came into the World, for to suffer what is Coming now upon me, even so I do now willingly and Cheerfully submit thereto. Let us now arise from Table, and let us go hence, i. e. either from the Table to another part of the same Room, or else to some other Room in the same House.

Chap. XV. Our Blessed Lord having eaten the Passover with his Disciples, and instituted the Holy Sacrament of the Lord's Supper, and made the foregoing Discourses from Chap. 13. 12 to Chap. 14. ult. at the same Table, arises thence, (as we are inform'd Chap. 14. ult.) and then, either in some other part of the same Room, or some adjoining Room in the same House, drinking the last Cup of Wine (as is probable) which it was customary to Drink after the Paschal Supper, he took Occasion from thence to discourse further to his Apostles in this manner, or to this effect. Ye know that the Church of God is frequently represented (b) in the Old Testament under the Figure of a Vine, and under the same Figure I (c) have likewise represented it in my former Discourses to the Jews: I now think fit to instruct you further, that I am as the True Root and stock of the said Vine, and my Father is as the Husbandman, or Vine-dresser. 2 As the Vine-dresser takes away, or cuts off every branch in the Vine that bears not Fruit; so every One that professes to believe in me, and that nevertheless bears not fruit by living according to his Profession, He, i. e. my Father takes away, (d) or cuts off: and as every Branch that bears fruit, he, that is the Vine-dresser, cleanses, i. e. prunes and dresses it, that it may bring forth more fruit; so every One that believes in me and lives accordingly, God by his various Dispensations towards him, improves him, or gives him Opportunity and Grace to abound more and more in all Goodness. 3 Accordingly now ye are clean, or purify'd in Heart and Mind, and so prepar'd to every Good work, thro'

VI.
Christ's Discourse to his Apostles after he was risen from the Table, where he eat the Passover with them, viz. under the Similitude of a Vine and its Branches.

(b) Psal. 80. 8. Isai. 5. 1, 7. Jerem. 2. 21.

(c) Matth. 20. 1. and 21. 28. and ibid. 33, &c.

(d) Read the Paraphrase of v. 6.

TEXT.

TRANSLATION.

λόγον ὃν λελάληκα ὑμῖν. 4 Μείνατε ἐν ἐμοί, καὶ γὰρ ἐν ὑμῖν· καθὼς τὸ κλῆμα ὃ διύαλει καρπὸν φέρει ἂν ἑαυτῷ, ἐὰν μὴ μένῃ ἐν τῇ ἀμπελῷ· ὅπως οὖν ὑμεῖς, ἐὰν μὴ ἐν ἐμοί μένητε. 5 Εγὼ εἰμι ἡ ἀμπελος, ὑμεῖς τὰ κλήματα· ὁ μὲν ἐν ἐμοί, καὶ γὰρ ἐν αὐτῷ, ὅτι φέρει καρπὸν πολὺν· ὅτι χωρὶς ἐμοῦ ὃ δύνασθε ποιεῖν οὐδέν. 6 Εὰν μὴ τις μένῃ ἐν ἐμοί, ἐκλήθη ἔξω ὡς τὸ κλῆμα, καὶ ἔξηρανθῇ· καὶ σιυάγουσιν αὐτὰ, καὶ εἰς πυρὸς βάλλουσιν, καὶ καίεται. 7 Εὰν μένητε ἐν ἐμοί, καὶ τὰ ῥήματά μου ἐν ὑμῖν μένῃ, ὃ ἐὰν θέλητε ἀπαιτεῖσθαι, καὶ γενήσεται ὑμῖν. 8 Ἐν τούτῳ ἐδοξάσθην ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρετε· καὶ γενήσεσθε ἐμοὶ μαθηταί.

9 Καθὼς ἠγάπησέ με ὁ πατήρ, καὶ γὰρ ἠγάπησα ὑμᾶς· μένατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. 10 Εὰν ταῖς ἐντολαῖς μου τηρήσετε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ ὡς ἐντολὰς ὁ πατήρ μου τηρήκα, καὶ μένω αὐτῷ ἐν τῇ ἀγάπῃ. 11 Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μένῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. 12 Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾷτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς. 13 Μείζονα ταύτης ἀγάπης οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ ὑπὲρ

the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the vine: no more can ye except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is wither'd; and men gather them, and cast them into the fire, and they are burn'd.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorify'd, that ye bear much fruit: *and so shall ye be my disciples.

9 As the Father hath lov'd me, so have I lov'd you: continue ye in my love.

10 If ye keep my commandments, ye shall continue in my love: even as I have kept my Father's commandments, and continue in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, That ye love one another, as I have lov'd you.

13 Greater love hath no man than this, that a man lay

TEXT.

TRANSLATION.

φίλων αὐτοῦ. 14 Ὑμεῖς φίλοι μου ἐστέ,
ἀντιποινήτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν.

down his life for his friends.

14 Ye are my friends, if ye
do whatsoever I command you.

15 Οὐ-

PARAPHRASE.

your Sincere Belief of the Word which I have spoken unto you. 4 Your Great Duty for the future is to be Careful to Abide Constant and Firm in your Faith in me, and then you may be assur'd I will abide in my Love and Care of you; by giving you All Blessings Spiritual and Temporal requisite for you. And to convince you how Absolutely necessary it is for you thus to Abide in me, I observe to you, that As the Branch can not bear Fruit of it self, except it abide in the Vine; so no more can ye bring forth the Fruit of Righteousness, except ye thus abide in me. For as I said (v. 1.) I am as the Root and Stock of the Vine, and ye are to me as the Branches to the Vine; and consequently He that abides in me, and I in him, the same brings forth much Fruit: for without me, assisting you by my Grace or Spirit, ye can do nothing that is Good or Available unto Salvation. 6 If a Man abide not in me by an Holy Faith and Life, he is cast forth from me, and condemn'd as a false Christian and no true Member of my Church, and cast into Hell-fire; just as a Branch that bears not Fruit is cut off from the Vine, and so is wither'd; and Men gather them, i. e. such wither'd fruitless Branches, and cast them into the Fire, and they are burn'd. 7 If ye abide in me, and, i. e. namely, if my Words abide in you, by your keeping them and practising accordingly, ye shall ask what ye will, as being necessary either for your Own Salvation or Propagation of the Gospel, and it shall be done unto you. 8 Herein is my Father glorify'd, namely, that ye bear much Fruit of Holiness; and so shall ye be my Disciples indeed, not by a bare Profession of Faith in me without an Holy life answerable thereunto.

9 As the Father hath lov'd me, so have I lov'd you: continue ye in my love. 10 If ye keep my Commandments, ye shall continue in my love: even as I have kept my Father's Commandments to me as Man, and continue in his love. 11 These things have I spoken unto you, that my Joy, i. e. the Joy which ye have taken in my Presence, might remain in you when I am Absent; and not only so, but also that your Joy might be full, or increas'd to the Height by the Coming of the Holy Ghost. And thus it will be with you, if ye keep my Commandments. 12 Now this is my principal Commandment, viz. That ye love One another, even as I have lov'd you; which is to the Highest degree possible, as you will experimentally see in a very Few Hours by my laying down even my Life for you. 13 For Greater love has no Man to shew than this, viz. that a Man lay down his Life for his Friends. 14 Now Ye are such as I esteem my Friends, if ye do whatsoever I command you. 15 And there-
fore

VII.

Christ foretells his Apostles of his Great Love to them and all Mankind, in laying down his Life for them, and of his Love to them in particular &c.

TEXT.

TRANSLATION.

15 Οὐκέτι ὑμᾶς λέγω δούλους· ὅτι ὁ δούλος οὐκ οἶδε τί ποιεῖ ἄλλ' ὁ κύριος· ὑμᾶς δὲ εἵρηκα φίλους, ὅτι πάντα ἃ ἤκουσα πατρὶ τῷ πατρὶ μου, ἐγγώμισα ὑμῖν. 16 Οὐχ ὑμεῖς με ἐξελέξαθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔσθην ὑμᾶς, ἵνα ὑμεῖς ὑπακούετε, καὶ καρπὸν φέριτε, καὶ ὁ καρπὸς ὑμῶν μόνος ἵνα ὁ, πᾶν αἰτήσητε τὸ πατέρα ἐν τῷ ὀνόματί μου, δῶ ὑμῖν. 17 Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, κινώσκετε ὅτι ἐμὲ ὡσθ' ὅτι ὑμῶν μεμίσηκεν. 19 Εἰ ἐκ τῷ κόσμῳ ἦτε, ὁ κόσμος ἀντὶ τοῦ ἰδίου ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου ἐκ ἐστὲ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τὸ μισθὲ ὑμᾶς ὁ κόσμος. 20 Μνημονεύετε τοῦ λόγου τοῦ ἐγὼ εἶπον ὑμῖν· Οὐκ ἔστι δούλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρηξέ, καὶ τὸ ὑμέτερον τηρήσονται. 21 Ἀλλὰ ταῦτα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. 22 Εἰ μὴ ἦλθον, καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν ἔκ εἶχον· νῦν δὲ ὡσθ' ἔχουσιν ὅτι ἐγὼ εἶπα τῆς ἀμαρτίας αὐτῶν. 23 Ὁ ἐμὲ μισῶν, καὶ τὸ πατέρα μου μισεῖ.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doth: but I have call'd you friends; for all things that I have heard of my Father, I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me, before it hated you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than the lord. If they have persecuted me, they will also persecute you: if they * had kept my sayings, they * would keep yours also.

21 But all these things will they do unto you for my names sake, because they know not him that sent me.

22 If I had not come, and spoken unto them, they had not had sin: but now they have no cloak for their sin.

23 He that hateth me, hateth my Father also.

TEXT.

TRANSLATION.

24 Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς
ἔδιδας ἄλλος πεποίηκεν, ἁμαρτίαν ἔχον

24 If I had not done among
them the works which none
other man did, they had not
είχον

PARAPHRASE.

henceforth I call, *i. e.* *treat* you not as Servants; for the Servant usually knows not what his Lord does: but I have call'd or *treated* you as Friends; for all things that I have heard of the Father *to that end*, I have made known unto you. 16 Moreover, as another instance of my Love to you, ye know that ye have not chosen me, *by doing any Acts of Kindness to me*; but I have *Freely* chosen you, and ordain'd you to be my Apostles, and that as such you should go into the World, and bring forth Fruit by *Converting Men to the Faith*, and that *this* your Fruit should remain in a Succession of Christians to the Worlds end; and that whatsoever ye shall ask of the Father in my Name, as necessary to the Propagation of the Gospel, he may give it you. 17 These things mention'd (v. 9—16.) I command, or *mind* you of, that ye may thereby be induc'd the more to Love one another.

18 As to the Unbelieving part of the World, ye must expect to be hated thereby: and if the said World hate you, ye know however that it hated me, before it hated you; so that there is no reason for you to be surpris'd thereat, or to think much of it. 19 If ye were such as the Unbelieving part of the World, the said World would love his Own, *i. e.* would love you as being like it self: but because ye are not of that part of the World, but I have chosen you out of the said part of the World, and that in order to reprove their Wickedness, therefore the said part of the World hates you. 20 Further, remember the word that I formerly said unto you, The Servant is not greater than the Lord. And therefore if they have persecuted me, you have Reason to think, that they will also persecute you, and withall not to think much of your Suffering such Persecution: as on the other hand, if they had kept my Saying, then you might Reasonably have expected, that they would keep yours also. 21 But under all your Sufferings you will have this Comfortable Consideration to support you, that All these things will they do unto you, as for my Names sake, so because they know not him that sent me. 22 If I had not come and spoken unto them the Words of my Father, they had not had Sin, in not knowing him that sent me, and consequently in not believing on me: but now they have no Cloak or Excuse for their Sin, it proceeding not from a Want of Sufficient means to know my Father and his Will, but only from their Aversion to do his Will, and so from their Hatred of me and my Doctrine. 23 For he that hates me for teaching the Will of my Father, consequently hates my Father also. 24 Nay, if I had not done among them the Works which no other Man did,

VIII.
Christ foretells,
and so fore-arms
his Apostles a-
gainst Persecu-
tions.

TEXT.

TRANSLATION.

ἔχον· νῦν δὲ καὶ ἐσέχασα καὶ
μεμισήκασι καὶ ἐμέ καὶ πᾶν πα-
τέρα μου. 25 Ἀλλ' ἵνα πλη-
ρωθῇ ὁ λόγος ὁ γεγραμμένος
ἐν τῷ νόμῳ αὐτοῦ· Ὅτι ἐμίσησάν
με δωρεάν. 26 Ὅταν δὲ ἔλθῃ ὁ
πνεῦμα ἁγίου, ὃν ἐγὼ πέμψω ὑμῖν
ἐκ τοῦ πατρὸς, (τὸ πνεῦμα τῆς
ἀληθείας, ὃ ἐκ τοῦ πατρὸς ἐκ-
πορεύεται) ἐκεῖνος μαρτυρήσῃ περὶ
ἐμοῦ. 27 Καὶ ὑμεῖς δὲ μαρτυ-
ρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἔστε.
Κεφ. ιε'. Ταῦτα λελάληκα ὑμῖν,
ἵνα μὴ σκανδαλισθῆτε. 2 Ἀπο-
συναγώγεις ποιήσουσιν ὑμᾶς· ἀλλ'
ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτεί-
νας ὑμᾶς, δοξῇ λατρεῖαν προσφέ-
ρειν τῷ Θεῷ. 3 Καὶ ταῦτα ποιή-
σουσιν ὑμῖν, ὅτι οὐκ ἔγνωσαν πᾶν
πατέρα, οἷός ἐμέ. 4 Ἀλλὰ ταῦ-
τα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ
ἡ ὥρα, μνημονεύητε αὐτοῦ, ὅτι ἐγὼ
εἶπον ὑμῖν. ταῦτα δὲ ὑμῖν ἔξ ἀρ-
χῆς οὐκ εἶπον, ὅτι μετ' ὑμῶν ἦ-
μιον. 5 Νῦν δὲ ὑπάγω πρὸς
τὸν πέμψαντά με, καὶ οὐδεὶς ἔξ
ὑμῶν ἐρωτᾷ με· Ποῦ ὑπάγεις;
6 Ἀλλ' ὅτι ταῦτα λελάληκα ὑ-
μῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν
καρδίαν.

had sin: but now have they
both seen and hated both me
and my Father.

25 But *this cometh to pass*,
that the word might be fulfilled
which is written in their law,
They hated me without a cause.

26 But when the Comforter
is come, whom I will send un-
to you from the Father, even
the Spirit of truth, which pro-
ceedeth from the Father, he
shall * bear witness of me.

27 And ye also shall bear
witness, because ye have been
with me from the beginning.

Chap. XVI.

These things have I spoken
unto you, that ye should not
be offended.

2 They shall put you out of
the synagogues: yea, the time
cometh, that whosoever killeth
you, will think that he doth
God service.

3 And these things will they
do unto you, because they
have not known the Father,
nor me.

4 But these things have I
told you, that when the time
shall come, ye may remember
that I told you of them. And
these things I said not unto
you at the beginning, because
I was with you.

5 But now I go my way to
him that sent me, and none of
you asketh me, Whither goest
thou?

6 But because I have said
these things unto you, sorrow
hath fill'd your heart.

P A R A P H R A S E.

and ever afore, in confirmation of my Doctrine being the Will of God, they had not had Sin in so great and inexcusable a Degree as now: but now have they both seen me doing such Works as could not be done but by the Power of God my Father, and by not being Convinc'd thereby, thro' their Aversion to the Piety and Virtue requir'd by the Gospel, have acted such as hated both me and my Father. 25 But this comes to pass, that the Word might be fulfill'd which is written in their Law, They hated me without a cause. 26 But notwithstanding all their Hatred and Opposition to the Gospel, when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceeds from the Father, he shall bear witness of me with such efficacy, as that my Doctrine shall be embrac'd throughout the World with incredible Success. And ye also, tho' now so Weak, Doubting and Fearful, shall then be Happy and Powerful Instruments made use of by the said Holy Spirit to bear Witness of All that I have taught or done from the beginning of my Ministry; because ye have been with me, either from the very beginning of All my Ministry, as (e) Andrew, John, Peter, &c. or from the beginning of my Ministry after the Imprisonment of the Baptist, as (f) Matthew, &c. Chap. XVI. These things (from v. 18. 27. of the foregoing Chapter) have I spoken unto you aforehand, that ye should not be offended, i. e. surpriz'd and terrify'd thereby, so as to be discourag'd from persisting in the Performance of your Duty. 2 And now I tell you further, and more particularly, that they, i. e. the Jewish Rulers shall put you out of the Synagogues, i. e. excommunicate you from the Jewish Church as Apostates; yea, the time comes, that whosoever kills you, will think that he doth God service. 3 And these things will they do unto you, because they have not known the Father, nor me. 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was then to be with you myself in Person, and so could support you in all Difficulties by my Own Personal or Bodily Presence. 5 But now I am in a very few hours to go my way to him that sent me; and none of you asks me, Whither goest thou, namely, by way of Enquiry (with Comfort and Satisfaction) as to the End of my Going away, and the Benefits you will receive thereby; but on the contrary, because I have said these things unto you, the Sorrow arising from the bare Consideration of my Going from you has fill'd your Heart so, as that ye consider not, nor enquire at all, as to the Reason of my Going, and the Advantages thence arising to you, which should allay your Sorrow, and be matter of solid Comfort.

(e) See John I. 40, 41.

(f) Matth. 9. 9.

TEXT.

TRANSLATION.

7 Αλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρεי ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐὰν γὰρ μὴ ἀπέλθω, ὁ Παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. 8 Καὶ ἐλθὼν ἐκείνῳ, ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως. 9 Περὶ ἁμαρτίας μὲν, ὅτι ἔπιστεύουσιν εἰς ἐμέ. 10 Περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα μὴ ὡπάω, καὶ οὐκ ἐπὶ θεωρεῖτέ με. 11 Περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκειται. 12 Ἐπὶ πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' ἔτι δυνάσκει βασιλεῖν ἄρπ. 13 Ὅταν δὲ ἔλθῃ ἐκεῖνῳ, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσῃ ὑμᾶς εἰς πᾶν τὸ ἀληθές· ἔτι γὰρ λαλήσῃ ἀφ' ἐαυτοῦ, ἀλλ' ὅσα αὐτὸν ἀκούσῃ, λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. 14 Ἐκεῖνῳ ἐμὲ δοξάσῃ, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. 15 Πάντα ὅσα ἔχει

7 Nevertheless, I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will *convince the world of sin, and of righteousness, and of judgment;

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 *But, when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

14 He shall glorify me: for all that he shall receive of mine, he shall shew it unto you.

15 All things that the Father

PARAPHRASE.

IX.

Christ comforts his Apostles with the promise of the Holy Ghost as a Comforter, when he is gone from them.

7 Nevertheless tho' you do not your selves make such proper Enquiries in reference to my Going away as you should, namely, as to the Reason and End thereof, yet I will tell you the Truth, i. e. the True Reason and End of my Going away from you, viz. It is expedient or Advantageous for you that I go away: for such is the Dispensation and Appointment of the Eternal and All-wise Counsel of God, that if, i. e. before I go away, the Comforter will not, i. e. should not come unto you; but i. e. after I depart, I will, i. e. should send him unto you. 8 And when

P A R A P H R A S E.

He is come, He will abundantly comfort and support you under all the troubles you shall meet with, and will also convince great multitudes of the now Unbelieving World, of Sin, and of Righteousness, and of Judgment. 9 By the Miraculous Gifts he shall bestow on you my Apostles, He shall convince great Numbers of their Sin, because they at present believe not on me, thro' whom such Miraculous Gifts are bestow'd on you by the Holy Spirit, and that in Confirmation of the Truth of my Doctrine: 10 The Holy Spirit shall likewise convince them of my Righteousness, or being Truly the Messias, because the Miraculous Gifts wherewith He shall endue you, shall be an Evident Proof, that tho' I permit myself to be put to Death by my Enemies, yet I Suffer not as being only an Impostor, but on the contrary that by such my Sufferings I do submit to the Will of God, and in Reward thereof go to my Father, being exalted to his Right hand in Heaven in respect of my Human Nature, there to continue for Ever in the greatest Glory and Majesty; and that this is the Reason that ye are to see me no more Bodily and Continually present with you, as now before my Death. 11 Lastly, by enabling you to propagate my Gospel with wonderfull success, notwithstanding all the Opposition made thereto, the Holy Spirit shall convince great Numbers of my Power to execute Judgment upon my Greatest Enemies; because by such a propagation of the Gospel it will be manifest, that the Prince which reigns in the Wicked Men of this World, i. e. the Devil, is Judg'd by me, or subject to my Restraining and finally Punishing, and quite Overcoming, or putting an End to his Dominion. 12 I have yet many other things relating to the Settling and Establishing the Christian Church, (such as the Ceasing of the Jewish Ceremonial Law, &c.) to say unto you; but ye cannot bear them now, i. e. are not yet prepar'd and fitted to receive and understand them. 13 But when He that is to be your Comforter after I am gone, namely, the Spirit of Truth, shall come, he will guide you into all Truth, i. e. shall instruct you in all necessary Truths relating to the Settlement of my Church: for he shall not, i. e. do's not come to speak of Himself, i. e. to set up any new Doctrine different from mine; but whatsoever he (to speak in Condescension to your Understandings, and after the manner of Men) shall as it were hear, i. e. whatsoever he in conjunction with the Father and Me, the three Eternal Persons of the glorious Godhead, and All three One God, have from all Eternity decreed to be the means of Man's Salvation, that shall he speak, or make known unto you; and he will also shew you, not only what things are to be done in your Own times, but also things to come to pass in Ages after you. 14 He comes not to set up any New Doctrine contrary to Mine, but shall only glorify me, by convincing the World that my Doctrine is no other than the Will of God: for he shall receive of mine, and shall shew it unto you. 15 All things relating to the Perfections of the Divine Nature, consider'd abstractedly from the

TEXT.

TRANSLATION.

ὁ πατήρ, ἐμὰ ἔστι. ἄρα τῷτο εἶπον
ὅτι ἐκ τῷ ἐμοῦ λήψεται, καὶ ἀναγ-
γελεῖ ὑμῖν.

16 Μικρὸν, καὶ ὑμεῖς θεωρεῖτέ με·
καὶ πάλιν μικρὸν, καὶ ὄψεσθε με,
ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα.

17 Εἶπον οὖν ἅκ τῶν μαθητῶν αὐ-
τοῦ πρὸς ἀλλήλους· Τί ἔστι τῷτο
ὃ λέγει ἡμῖν· Μικρὸν, καὶ ὑμεῖς θεω-
ρεῖτέ με· καὶ πάλιν μικρὸν, καὶ
ὄψεσθε με· καὶ· Ὅτι ἐγὼ ὑπάγω
πρὸς τὸν πατέρα; 18 Ἐλεγον οὖν·
Τῷτο τί ἔστιν ὃ λέγεις, τὸ μικρὸν; ἔκ
οὐδαμῶς τί λαλεῖς. 19 Ἐγὼ οὖν ὁ

Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ
εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε
μετ' ἀλλήλων ὅτι εἶπον· Μικρὸν καὶ
ὑμεῖς θεωρεῖτέ με· καὶ πάλιν μικρὸν,
καὶ ὄψεσθε με; 20 Ἀμὲν ἀμὲν
λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνή-
σετε ὑμεῖς, ὃ δὲ κόσμος χαρήσει-
ται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ
λύπη ὑμῶν εἰς χαρὰν γενήσεται.

21 Ἡ γυνὴ ὅταν τέκνη, λύπῃ
ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν
δὲ γεννήσῃ τὸ παιδίον, οὐκ ἔτι μνη-
μονεύει τῆς θλίψεως, ἀλλ' ὅτι πλὴν χα-
ρᾶς, ὅτι ἐγεννήθη ἄνθρωπος εἰς
τὸν κόσμον. 22 Καὶ ὑμεῖς οὖν
λύπῃ μὲν νῦν ἔχετε· πάλιν δὲ ὄψο-

ther hath, are mine: therefore
said I, that he shall * receive
mine, and shall shew it unto
you.

16 A little while and ye
shall not see me: and again, a
little while, and ye shall see
me, because I go to the Father.

17 Then said some of his
disciples among themselves
What is this that he saith unto
us, A little while and ye shall
not see me: and again, a little
while and ye shall see me:
and, Because I go to the Father?

18 They said therefore
What is this that he saith,
A little while? we cannot tell
what he saith.

19 Now Jesus knew that
they were delirious to ask him,
and said unto them, Do ye en-
quire among your selves of that
I said, A little while and ye
shall not see me: and again,
A little while and ye shall see
me?

20 Verily verily I say unto
you, that ye shall weep and be-
lament, but the world shall re-
joice: and ye shall be sorrow-
ful, but your sorrow shall be
turn'd into joy.

21 A woman when she is in
travail, hath sorrow, because
her hour is come: but as soon
as she is deliver'd of the child,
she remembereth no more the
anguish, for joy that a man is
born into the world.

22 And ye now therefore
have sorrow: but I will be-

TEXT.

TRANSLATION.

καὶ ὑμᾶς, ὃς χάριστε) ὑμῶν ἡ καρδία,
καὶ ἡ χαρὰν ὑμῶν ἔδωκε ἀπὸ ἀπὸ ὑμῶν.

you again, and your heart shall
rejoyce, and your joy no man
taketh from you.

23 Καὶ

PARAPHRASE.

Personalities of the three Divine Persons in the Godhead, are Equally Common to All three; whence All things in this respect that the Father has, are Mine also, and the Holy Ghost's: but as I am God the Son, so I receive from all Eternity my Being and All things from God the Father; and in like manner the Holy Ghost, proceeding from all Eternity from the Father and Me, receives All things from the Father and Me: therefore said I, that he shall receive of Mine, i. e. He knows from all Eternity what is Agreeable to the Will of the Father and of Me in conjunction with Himself, and as I have shew'd you the same so far forth as was proper for the Time hitherto, so shall he shew it unto you further and more fully, as shall be requisite for the Time to come.

16 These Considerations will comfort you, if duly made use of by you, after my Departure from you. For as I have said afore now, A little while, and ye shall not see me for a little time; and again a little while, and ye shall see me, because after my Resurrection I will appear to you again, that ye may be witnesses of the same, and in your sight will ascend into Heaven, that ye may also be witnesses that I go to the Father.

X.
Christ comforts
his Apostles with
the Assurance of
their seeing him
again in a few
days after his
Death.

17 Then said some of his Disciples among themselves, What is this that he says unto us, A little while and ye shall not see me: and again, a little while and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he says, A little while? we cannot tell the meaning of what he says. 19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves of that I said, A little while and ye shall not see me: and again, a little while and ye shall see me? 20 Verily verily I say unto you, that in a few Hours ye shall weep and lament, by reason of my being put to Death; but the World shall rejoyce thereat, as a perfect Triumph over me: and ye shall indeed be sorrowful thereupon, but your Sorrow shall quickly be turn'd into greater Joy. 21 A Woman when she is in Travail, has Sorrow, because her hour is come: but as soon as she is deliver'd of the Child, she remembers no more the Anguish, for Joy that a Man is born into the World. 22 And in like manner ye now therefore have Sorrow, because I have told you I must leave you; but not many hours after I will see you again, when I am risen, and then your heart shall rejoyce more than ever, and your joy arising from my Resurrection and the Consequents thereof shall be such as no Man takes, i. e. shall ever be able to take from you.

23 And

TEXT.

TRANSLATION.

23 Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ
 ἔκ ἐρωτήσετε ἕδὲν. Ἀμὲν ἀμὲν λέγω
 ὑμῖν, ὅτι ὅσα ἂν αἰτήσῃτε τὸ πατέρα ἐν
 τῷ ὀνόματί μου, δώσῃ ὑμῖν. 24 Ἐως
 ἄρτι ἔκ ἠτήσατε ἕδὲν ἐν τῷ ὀνόματί
 μου· αἰτεῖτε, καὶ λήψετε, ἵνα ἡ χαρὰ
 ὑμῶν ᾗ πεπληρωμένη. 25 Ταῦτα
 ἐν προομιῇς λελάληκα ὑμῖν· ἀλλ'
 ἔρχεται ὥρα ὅτε ἔκ ἐπὶ ἐν παροιμίᾳς
 λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ φε-
 ρὼ πατρὸς ἀναγγελῶ ὑμῖν. 26 Ἐν
 ἐκείνῃ τῇ ἡμέρᾳ ὅτι τῷ ὀνόματί μου
 αἰτήσεσθε· καὶ ἐγὼ λέγω ὑμῖν ὅτι
 ἐγὼ ἐρωτήσω τὸν πατέρα φερεῖ ὑμᾶς.
 27 Αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς,
 ὅτι ὑμεῖς ἐμὲ περιλήξατε, καὶ πε-
 πτεύχατε ὅτι ἐγὼ φερεῖ ὁ Θεὸς ἐξήλ-
 θον. 28 Εξῆλθον παρὰ τοῦ πατρὸς,
 καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν
 ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς
 τὸ πατέρα. 29 Λέγουσιν αὐτῷ οἱ μα-
 θηταὶ αὐτοῦ· Ἰδοὺ, νῦν παρρησίᾳ λα-
 λεῖς, καὶ παροιμίαν ἕδεμίαν λέγεις.
 30 Νῦν οἶδαμεν ὅτι οἶδας πάντα, καὶ
 ἔχου χάριον ἕχου ἵνα πῶς σε ἐρωτᾷ. ὅτι
 τὴν ὥραν πιστεύομεν ὅτι, ἀπὸ Θεοῦ ἐξήλ-
 θης. 31 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς·
 Ἀρτε πιστεύετε; 32 Ἰδοὺ, ἔρχεται ὥρα,
 καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῇτε

23 And in that day ye shall
 ask me nothing: Verily verily
 I say unto you, Whatsoever ye
 shall ask the Father in my
 name, he will give it you.

24 Hitherto have ye asked
 nothing in my name: ask, and
 ye shall receive, that your joy
 may be full.

25 These things have I
 spoken unto you in proverbs:
 the time cometh when I shall
 no more speak unto you in
 proverbs, but I shall shew you
 plainly of the Father.

26 At that day ye shall ask
 in my name: and I say now
 unto you, that I will pray the
 Father for you:

27 For the Father himself
 loveth you, because ye have
 loved me, and have believed
 that I came out from God.

28 I came forth from the
 Father, and am come into the
 world: again, I leave the
 world, and go to the Father.

29 His disciples said unto
 him, Lo, now speakest thou
 plainly, and speakest no pro-
 verb.

30 Now are we sure that
 thou knowest all things, and
 needest not that any man
 should ask thee: by this we
 believe that thou camest forth
 from God.

31 Jesus answer'd them, Do
 ye now believe?

32 Behold the hour cometh,
 yea, is now come, that ye shall

23 And in that day or Time, viz. after my Resurrection, there will be no need for my tarrying long in Person with you to instruct you upon every Occasion; and therefore in a few days after my Resurrection I shall ascend to my Father in Heaven, and so ye shall have Opportunity thenceforward to ask me nothing in Person, because there will be no Occasion for it: for Verily verily I say unto you, Thenceforward whatsoever being requisite for you ye shall ask the Father in my Name, he will give it you. 24 Hitherto have ye ask'd nothing in my Name: but after my Ascension ye are to ask or pray for what ye stand in need of in my Name, and ye shall receive it, that your joy may be full; there being nothing which ye can Reasonably expect, but what you shall have, both in relation to your Own Salvation, and promoting the Salvation of Others by propagating the Gospel. 25 These things have I spoken unto you in Proverbs or Parables, i. e. Figuratively or Obscurely, as being most proper so to do by reason of your present Incapacity to receive the Plain and Full Discovery of them: but the time comes, when, by the Descent of the Holy Ghost upon you, your Prejudices being remov'd, and you fitted for the same, I shall no more speak unto you in Proverbs, but I shall shew you Plainly and Fully the Will of the Father, in relation to the settling and establishing my Church or Kingdom. 26 At that day ye shall ask or put up all your Prayers to God in my Name: and I say not, i. e. need not say unto you, that I will pray the Father for you: 27 For the Father himself loves you, because ye have lov'd me, and have believ'd that I came out from God. 28 Then Jesus willing to satisfy the Desire they had as to knowing more plainly what the meaning of that was which he said unto them v. 17. A little while and ye shall not see me &c. said thus to them: In short, As I came forth from the Father, and am come down from Heaven into the World; so again, I am now about to leave the World, and go to the Father into Heaven. 29 Hereupon his Disciples said unto him, Lo, now speakest thou plainly, and speakest no Proverb. 30 Now are we sure that thou knowest All things, even the very Hearts and Secret Thoughts of Men; inasmuch as thou hast been pleas'd to satisfy us as to what we so earnestly desir'd to know, but durst not ask thee Our selves to tell it to Us; and hereby we are sure that thou needest not that any Man should ask thee first, what he would have done for him by thee, since thou canst thus know it being Unask'd or Unacquainted by him with it: This Knowing of the Heart and Thoughts being a Prerogative belonging to God alone, by this we believe, or are further convinc'd, that thou camest forth from God. 31 Jesus answer'd them, Do ye now believe in me so Firmly, think ye, as that your Faith is not to be shaken? 32 To let you see further, how perfectly I know your Weakness, and foreknow every Particular that is coming to pass in relation to my Sufferings, I tell you aforehand, that Behold the Hour comes, yea, is rather now come already, so very near is the Time, that

XI.
Christ teaches them to Pray in his Name after his Ascension, and foretells them how they should All forsake him in a few hours.

ye

TEXT.

TRANSLATION.

ἔχασθε εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφήτε· καὶ ἔκ ἐμοὶ μόνον, ὅτι ὁ πατήρ μετ' ἐμοῦ ἔστι. 33 Ταῦτα λελάληκα ὑμῖν, ἵνα ὅτι ἐμοὶ εἰρήνῃς ἔχητε. ὅτι τῷ κόσμῳ θλίψιν ἔξετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

Κεφ. ιζ'. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπε· Πάτερ, ἐλήλυθεν ἡ ὥρα, δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σε δοξάσῃ σε. 2 Καθὼς ἔδωκας αὐτῷ ἔξουσίαν πάσις σαρκός, ἵνα πάντες οἱ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. 3 Αὕτη δὲ ἔστιν ἡ αἰώνιος ζωὴ, ἵνα γνώσκωσί σε τὸν μόνον ἀληθινὸν Θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. 4 Ἐγὼ σε ἐδόξασα ὅτι τῷ γνῶσιν τὸ ἔργον ἐπελείωσα ὃ δέδωκας μοι ἵνα ποιήσω. 5 Καὶ νῦν δόξασόν με σὺ, πάτερ, πρὶν σεαυτῷ τῇ δόξῃ ἣν εἶχον πρὸ τῷ κόσμῳ τῷ, πρὶν σοί. 6 Εἰσαγέτωσά με τὸ ὄνομα τοῖς ἀνθρώποις ὅς δέδωκας μοι ἔκ τῷ κόσμῳ· σοὶ ἦσαν, καὶ ἐμοὶ

be scatter'd, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world.

Chap. XVII.

These words spake Jesus, and lift up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they *do know thee the only true God, and Jesus Christ whom thou hast sent.

4 I have glorify'd thee on the earth: I have finish'd the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou

αὐτῷ

PARAPHRASE.

ye shall be *All* scatter'd, and flee every Man from me to provide for his Own Safety, and shall leave me Alone to the Will of my Enemies: and yet I am not ever, nor consequently shall be then Alone, because the Father

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er is with me *Always*. 33 These things have I spoken unto you *forehand*, that *thereby* in me ye might have Peace and Comfort: foras-
much as I have *not only* told you, that in the World, *i. e.* from the Un-
believing part of the World, ye shall have Tribulation; but also that ye
might nevertheless to be of Good cheer; because that you have not only
seen, that I have hitherto overcome all the Malice of my Enemies in
the World, but shall also see further, and very quickly after my Suffer-
ings, the most convincing Proofs, that I am able to Overcome All the
Malice of the whole Unbelieving World, Devils as well as Men.

Chap. XVII. These words spake Jesus, and lift up his eyes to Hea-
ven, and concluding All with the following Prayer, said, Father, the
hour or Time of my Sufferings is come: glory thy Son by enabling
me as Man to undergo All that is coming upon me, and then by raising
me from Death, and exalting me into Heaven; that so thy Son also may
glorify thee by such his Sufferings and Death for the Salvation of Man,
and by his Resurrection, Ascension, sending the Holy Ghost, and so pro-
pagating the Gospel thro' the World: 2 according as thou hast given
me this Power over all Flesh, or Mankind, *viz.* that he should give Eter-
nal Life to as many as thou hast given him, *i. e.* to such as by a Right use
of thy Common preventing Grace first believe on him, and then persevere in
sincere Obedience to his Gospel to their Lives end. 3 And, *i. e.* namely,
this is the Condition, or these are the Terms, in short, of Eternal Life; that
they do know Aright, and agreeably to such their Knowledge, Faithfully
and Perseveringly Serve Thee, who together with the Son and Holy
Ghost, indivisibly United in One and the Same Godhead, art the Only
true God, in opposition to all the False Gods in the Heathen World; and
they do know Aright, and accordingly serve Faithfully and Perseveringly
the Man Jesus, who is the true Christ, whom thou hast sent into the
World at the appointed Time, according to thy Promises, and the Pro-
phesies of the Old Testament. 4 I have glorify'd thee on the Earth,
inasmuch as I have finish'd the Work of my Prophetical Office, which
thou gavest me to do, *viz.* by making known thy will, so far forth as is
 requisite for it to be yet made known. 5 And now O Father, according
to the (g) Reward set before me as Man, glorify thou me, After I have
perform'd what remains to be still done, in relation to my Priestly Office,
by offering up my self a Sacrifice to Death for the Sins of the World;
After this I say, glorify me, even in respect of my Human Nature, with
mine Own self, namely, with the Glory which I had in my Divine Na-
ture with thee before the World was. 6 I have manifested thy Name
unto the Men which thou gavest me out of the World:
These they were, being sincerely Religious Persons Afore; and thou
gavest them me, inasmuch as by a Right use of thy Grace they were dis-

XII.
Christ concludes
All his Discourses
in the House
where he eat the
Passover, with a
Prayer.

(g) See Hebr. 12. 2.

TEXT.

TRANSLATION.

αὐτοῖς δέδωκας, καὶ τὸν λόγον σὺ πε-
τηρήκασι. 7 Νῦν ἔγνωσαν ὅτι πάν-

τα ὅσα δέδωκάς μοι, παρὰ σοῦ ὄντι·

8 Ὅτι τὰ ῥήματα ἃ δέδωκάς μοι,
δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ
ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἔξηλ-
θον, καὶ ὅτι πιστεύσαν ὅτι σὺ με ἀπέ-
στειλας. 9 Εγὼ περὶ αὐτῶν ἐρωτῶ καὶ

περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν
δέδωκάς μοι, ὅτι σοὶ εἰσι. 10 Καὶ

τὰ ἐμὰ πάντα σοὶ εἰσι, καὶ τὰ σοὶ ἐμὰ·
καὶ δεδόξασμαι ἐν αὐτοῖς. 11 Καὶ

οὐκ ἐπὶ ἐμὶ ἐστὶ τὸ πᾶν κόσμῳ, καὶ
ὅσοι ἐστὶν τὸ πᾶν κόσμῳ εἰσι, καὶ ἐγὼ

πρὸς σὲ ἔρχομαι. Πάτερ ἅγιε, τή-
ρησον αὐτοὺς ἐν τῷ ὀνόματί σου,

ὅς δέδωκάς μοι, ἵνα ὦσιν ἐν καθάρᾳ
ἡμεῖς. 12 Ὅτε ἡμῖν μετ' αὐτῶν

ἐστὶν τὸ πᾶν κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς
ἐν τῷ ὀνόματί σου· ὅς δέδωκάς μοι

ἐφύλαξα, καὶ ὅσοις ἔξ αὐτῶν ἀπο-
λείτο, εἰ μὴ ὁ υἱὸς τοῦ ἀπολείας· ἵνα

ἡ γραφὴ πληρωθῇ. 13 Νῦν δὲ

πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν
τῷ κόσμῳ, ἵνα ἔχωσι τὴν χαρὰν

τῶν ἐμῶν πεπληρωμένῳ ἐν αὐτοῖς.

14 Εγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ
ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι ἐκ ἐ-

στὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ ἐκ ἐμοῦ
ἐκ τοῦ κόσμου. 15 Οὐκ ἐρωτῶ ἵνα

gavest them me; and they have
kept thy word.

7 Now they have known
that all things whatsoever thou
hast given me, are of thee.

8 For I have given unto
them the words which thou
gavest me; and they have
received them, and have known
surely that I came out from
thee, and they have believed
that thou didst send me.

9 I pray for them: I pray
not for the world, but for them
which thou hast given me, lest
they are thine.

10 And all mine are thine
and thine are mine, and I am
glorified in them.

11 And now I am no more
in the world, but these are
in the world, and I come to thee,
O Holy Father, keep through
thine own name, those whom
thou hast given me, that they may
be one as we are.

12 While I was with them
in the world, I kept them
in thy name: those that thou
gavest me, I have kept, and
none of them is lost, but the
son of perdition: that the scrip-
ture might be fulfilled.

13 And now come I to thee,
and these things I speak in the
world, that they might have
my joy fulfilled in themselves.

14 I have given them
thy word; and the world
hated them, because they were
not of the world, even as I
am not of the world.

15 I pray not that thou

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s'd to believe in me and receive my Doctrine; and they have also kept
 my Word deliver'd to them by me. 7 Now they have known that All
 things whatsoever thou hast given me Commission to speak or do, are of
 thee indeed. 8 For I have given unto them the Words which thou
 gavest me; and they have receiv'd them, and have known surely that I
 came out from thee, and they have believ'd that thou didst send me.
 I pray for them, especially that thou wouldst in Mercy preserve them
 from Falling quite off from me, thro' the great strength of the Tempta-
 tions that are now coming upon them: I pray not now for the Unbeliev-
 ing and Impenitent part of the World; but for them which thou hast
 given me, for they are Thine, as in other respects, so by becoming Mine,
 my Disciples: 10 and, i. e. namely, All Mine are Thine, as being
 taught by me to believe in and obey Thee; and Thine are Mine, inasmuch
 as all truly Religious Persons do, and will readily believe in and obey me,
 and so I am glory'd in them as well as Thou. 11 And forasmuch as
 now I am to continue no more in the World, but these my Apostles are
 to continue in the World, and I am to come to thee: Holy Father, I
 pray thee to keep thro' thy Own Name, i. e. by thy more immediate and
 extraordinary Power and Grace, Those whom thou hast given me, that
 they may be One as We are, namely in jointly and perseveringly carry-
 ing on One and the same great End that We carry on, viz. God's Glory,
 and Man's Salvation; and that they may be never drawn or driven from
 thee by any Temptations. 12 While I was with them in the World, I
 kept them in thy Name, i. e. by my Example and continual Admonition,
 and the Power and Authority which thou committedst unto me: Those
 whom thou gavest me, particularly for Apostles, I have kept; and none of
 them is lost, or fallen off from me, so as never to Recover himself by a due
 repentance, but to perish Eternally, but the Person who is to betray me,
 and who may be fitly styl'd the Son of Perdition, on account of this his
 thus Perishing eternally, notwithstanding all the Means of Grace and Sal-
 vation which he enjoy'd; but this is done that the Scripture (b) might be
 fulfill'd, in which this his Treachery, &c. is foretold. 13 And now
 I come to thee, and therefore these things I speak, or pray for unto
 thee in their Behalf, while I am yet in the World, and also in their
 own bearing, that hereby they might have my Joy fulfill'd in them-
 selves, i. e. might be fill'd Themselves with the like Joy I have, notwith-
 standing all my Approaching Sufferings; while they have such Reason to
 expect, that they shall All along continue under thy special Care and Pro-
 tection. 14 I have given them thy Word; and the World has hated
 them, because they are not of the World, even as I am not of the
 World. 15 I pray not that thou shouldst take them out of the World,

(b) Psal. 109. 8.

TEXT.

TRANSLATION.

ἀρῆς αὐτὸς ἐκ τῷ κόσμῳ, ἀλλ' ἵνα
τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.

16 Ἐκ τῷ κόσμῳ οὐκ εἰμί, καθὼς
ἐγὼ ἐκ τῷ κόσμῳ ἔκ εἰμί. 17 Ἀ-

γιάσῃς αὐτὸς ἐν τῇ ἀληθείᾳ σου. ὁ
λόγος ὁ σὸς ἀλήθειά ἐστι. 18 Κα-

θὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον,
καὶ γὰρ ἀπέστειλα αὐτὸς εἰς τὸν κόσμον.

19 Καὶ ὡς αὐτῶν ἐγὼ ἀγιάζω
ἐμαυτὸν, ἵνα καὶ αὐτοὶ ᾧσιν ἡγιασ-

μένοι ἐν ἀληθείᾳ. 20 Οὐ γὰρ τί-
τῃ δὲ ἱρωτῶ μόνον, ἀλλὰ καὶ ὅτι

τῇ πειθεύσονται διὰ τῷ λόγῳ αὐτῶν
εἰς ἐμὲ. 21 Ἴνα πάντες ἐν ᾧσι, κα-

θὼς σὺ, πάτερ, ἐν ἐμοί, καὶ γὰρ ἐν σοί,
ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ᾧσιν ἵνα

ὁ κόσμος πειτεύσῃ ὅτι σὺ με ἀπέ-
στειλας. 22 Καὶ ἐγὼ τίτῃ δόξαν ἡ-

δεδωχάς μοι, δίδωκα αὐτοῖς. ἵνα ᾧσιν
ἐν, καθὼς ἡμεῖς ἐν ἑσμέν. 23 Ἐγὼ

ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα ᾧσι
τετελειωμένοι εἰς ἓν, καὶ ἵνα γινώ-

σκῇ ὁ κόσμος ὅτι σὺ με ἀπέστει-
λας, καὶ ἡγάπησας αὐτοὺς, καθὼς

ἐμὲ ἡγάπησας. 24 Πάτερ, ὅτι δέ-
δωχάς μοι, γέλω ἵνα ὅπου εἰμί ἐγὼ,

καὶ κεῖνοι ᾧσι μετ' ἐμοῦ. ἵνα θεω-
ρῶσι τίτῃ δόξαν τίτῃ ἐμὲ ἡ-

δεδωχάς μοι, ὅτι ἡγάπησάς με πρὶν κα-
ταβολῆς κόσμου. 25 Πάτερ δίκαιε, ὅ

shouldst take them out of the
world, but that thou shouldst
keep them from the evil.

16 They are not of the
world, even as I am not of the
world.

17 Sanctify them *for the
truth: thy word is truth.

18 As thou hast sent me
to the world, even so have
also sent them into the world.

19 And for their sakes
sanctify my self, that they
might be sanctify'd *for the
truth.

20 Neither pray I for them
alone, but for them also who
shall believe on me thro' thy
word:

21 That they all may be
one, as thou, Father, art
one, and I in thee, that they
also may be one in us: that the
world may believe that thou
hast sent me.

22 And the glory which
thou gavest me, I have given
them: that they may be one
even as we are one.

23 I in them, and thou
in me, that they may be made
perfect in one, and that the
world may know that thou
hast sent me, and hast loved
them, as thou hast lov'd me.

24 Father, I will that they
also whom thou hast given me
be with me where I am; that
they may behold my glory
which thou hast given me: for
thou lovedst me before the
foundation of the world.

25 O righteous Father,

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but that thou shouldst keep them from the Evil of the World, so as not to Fall off from the Faith, or not duly perform their Ministry, thro' Fear of Afflictions, or the like. 16 At present they are not of the same Temper and Affections with the Unbelieving World, even as I am not of the World: 17 Be pleas'd to preserve them in the same Holy Temper and Affections which they have at present; and not only so, but even to Sanctify them in a much higher Degree, for to fit them for the Propagation of thy Truth: namely, thy Word is the Truth I mean. 18 For as thou hast sent me into the World to make known hitherto the said Truth, even so have I also sent them into the World to make the said Truth further known. 19 And for their sakes I Sanctify my self, i. e. Offer up my self now unto Death, namely, that they also thro' Faith in Me, and by following my Example, might be Sanctify'd for the propagating the Truth of the Gospel, so as to be willing to lay down likewise their Lives in Testimony of the same. 20 Neither pray I for these my Apostles alone, but for them also which shall believe on me thro' their Word: 21 that they All may be One, viz. in the Unity of the Spirit they all partake of, and in respect of One holy and indissoluble Bond of Faith and Charity; namely, as thou, Father, art working and teaching in me, and I teach and work in and by Thee, that they also may be likewise One in us, i. e. may carry on One and the same Great End of Reforming the World, and accordingly being assisted by the Holy Spirit which they partake of thro' me, may become All of them Eminent Examples of all Holiness and Piety; that so the World may believe that thou hast sent me. 22 And for the more promoting this End, the Glory, i. e. Glorious Power of working Miracles, and the like, which thou gavest me, I have given them: that they may be One, even as we are One; 23 namely, that I may work in them, and, i. e. as thou hast work'd in me; that they may be made perfect in One, i. e. may be perfectly enabled to carry on the One grand Work of promoting God's Glory and Man's Salvation, by Reforming the World; and that the World, by seeing them endu'd with the same Miraculous Power as I had, as well as preach the same Doctrine, may know that thou hast sent me, and accordingly hast lov'd them, as thou hast lov'd me. 24 Lastly, Father, I will that they also whom thou hast given me, i. e. All true Christians, be with me where I am, i. e. in Heaven, as for a Reward of their Own Piety, so also that they may behold my Glory which thou hast given me as Man: for as thou hast lov'd me before the Foundation of the World, particularly on account of my being willing, in conformity to thy Will, to become Man, and as such to suffer Death for the Salvation of Mankind; so hast thou given, i. e. decreed before the Foundation of the World, to reward such my Obedience to thy Will, in conferring on my Human Nature, wherein I so suffer, the Greatest, namely no less than Divine Glory. 25 O righteous Father, thou orderest all thy Dispensations with perfect

Righteous-

TEXT.

TRANSLATION.

ὁ κόσμος (Θ) σε οὐκ ἔγνω, ἐγὼ δὲ σε
ἔγνων, καὶ ὅτι ἐγνώσαν ὅτι σύ με
ἀπέστειλας. 26 Καὶ ἐγνώρισα αὐ-
τοῖς τὸ ὄνομά σε, καὶ γνωρίσω ἵνα
ἡ ἀγάπη ἣν ἠγάπησάς με, ὅτι αὐ-
τοῖς ἡ, καὶ ἐγὼ ἐν αὐτοῖς.

Κεφ. ιη'. Ταῦτα εἰπὼν ὁ Ἰησοῦς
ἔξηλθε σὺν τοῖς μαθηταῖς αὐτῷ πέ-
ραν τῆ χειμάρρος τῆς Κέδρων, ὅπου
ἦν κήπη (Θ), εἰς ἣν εἰσῆλθεν αὐτὸς καὶ
οἱ μαθηταὶ αὐτῷ. 2 Ἦδει δὲ καὶ
Ἰούδας ὁ παραδιδὼς αὐτόν, τὸν τό-
πον ὅπου πολλάκις συνήχθη ὁ Ἰησοῦς
ἐκτὸς μὲν τῶν μαθητῶν αὐτῷ. 3 Ὁ
οὖν Ἰούδας λαβὼν τὴν ἀπείραν, καὶ
ἐκ τῆς ἀρχιερέων καὶ φαρισαίων
ὑπορέτας, ἔρχεται ἐκεῖ μετὰ φα-
νῶν καὶ λαμπάδων καὶ ὀπλῶν. 4 Ἰη-
σοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα
ἐπ' αὐτόν, ἔξελθὼν εἶπεν αὐτοῖς·
Τίνα ζητεῖτε; 5 Απεκρίθη αὐ-
τῷ Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐ-
τοῖς ὁ Ἰησοῦς· Εγὼ εἰμι. Εἰσῆκε δὲ καὶ

world hath not known thee;
but I have known thee, and
these have known that thou
hast sent me.

26 And I have declar'd unto
them thy name, and will de-
clare it: that the love where-
with thou hast lov'd me, may
be in them, and I in them.

Chap. XVIII.

When Jesus had spoken these
words, he went forth with his
disciples over the brook Ke-
dron, where was a garden, in-
to the which he entred, and
his disciples.

2 And Judas also which be-
tray'd him, knew the place
for Jesus oft-times resorted thither
with his disciples.

3 Judas then having receiv'd
a band of *Soldiers, and offi-
cers from the chief priests and
Pharisees, cometh thither with
lanterns, and torches, and wea-
pons.

4 Jesus therefore knowing
all things that *were coming
upon him, went forth, and said
unto them, Whom seek ye?

5 They answer'd him, Je-
sus of Nazareth. Jesus saith
unto them, I am He. And Ju-

Ιούδας

PARAPHRASE.

Righteousness and Equity; agreeably to which it has come to pass, that
the Wicked, and therefore Unbelieving part of the World has not known
thee, or acknowledg'd my Doctrine to be no other than the Revelation of
thy Will, notwithstanding the Sufficient Conviction thou hast vouchsaf'd
them: but as I have known thee and thy Will most Perfectly my self,
and, i. e. so among other well-dispos'd and truly Religious Persons, these
my Apostles have known or been convinc'd by the Evidences given them,
that

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that thou hast sent me: 26. and accordingly I have declar'd unto them by Will in thy Name, and will declare it yet more fully, as it shall be proper and convenient; that the Love wherewith thou hast lov'd me, may be in them, and I in them, i. e. that as thou hast rewarded me with Divine Honour in respect of my Human Nature, for being the Author or Meritorious Cause of Man's Salvation, by my Preaching and Sufferings even unto Death; so likewise thou mayst reward these my Apostles in a most Eminent manner, by exalting them to the next Degree of Glory to my Self, as they shall have been next to me the principal Propagators of the Gospel, and my chief Instruments in promoting thy Glory and Man's Salvation.

S E C T I O N XI.

Containing such Particulars as are taken Notice of by St John, and were transacted, From CHRIST's leaving the House where he had eaten the Passover (&c.) and going to the Garden of Gethsemane, where he was Apprehended, To his Burial: Which Particulars take up all Chap. XVIII and XIX.

Chap. XVIII. When Jesus had spoken these words, he went forth of the House where he had eaten the Passover and hitherto been, and also out of Jerusalem, with his Disciples to (1) the Mount of Olives, between which and the City there was a Brook nam'd Kedron, or Kidron (k): Wherefore Jesus and his Disciples went over the said Brook Kedron, to that place, where was a Garden (i) call'd Gethsemane, into the which he enter'd and his Disciples. Then Jesus leaving the rest of the Disciples, took with him (l) Peter and James and John, and went with them some way off from the rest, where he also left them with an Admonition to Watch and Pray; and went still a little further Himself, even from the three last mention'd, and pray'd Three times, as is related by the other Evangelists, and therefore pass'd over here by this Evangelist. 2 And Judas also who betray'd him knew the place, viz. the Garden of Gethsemane; for Jesus oft-times resorted thither with his Disciples. 3 Judas then having receiv'd a Band of Soldiers and Officers from the Chief Priests and Pharisees, comes thither with Lanterns, and Torches, and Weapons. 4 Jesus therefore knowing all things that were coming upon him, and that the Time of his Sufferings was now come, did not convey himself away from his Enemies, as he had formerly done more than once; but on the contrary went forth from whence he was toward them, and coming up to them said unto them, Whom seek ye? 5 They answer'd him, Jesus of Nazareth. Jesus says unto them, I am He. And Judas also

I.
Christ go's to
the Garden of
Gethsemane.

(i) Matth. 26. 30, 36.

(k) See 2 Sam. 15. 23.

(l) Matth. 26. 36, 37, &c.

which

TEXT.

TRANSLATION.

Ἰσθας ὁ παῖς αὐτὸν, μετ' αὐ-
τῶν. 6 Ὡς οὖν εἶπεν αὐτοῖς· Ὅτι
ἐγὼ εἰμι, ἀπήλθον εἰς τὰ ὀπίσω,
καὶ ἔπεσον χαμσί. 7 Πάλιν οὖν
αὐτοὺς ἐπηρώτησε· Τίνα ζητεῖτε;
Οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον.
8 Ἀπεκρίθη ὁ Ἰησοῦς· Εἶπον ὑμῖν
ὅτι ἐγὼ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε,
ἄφετε τὰς ὑπάγειν. 9 Ἰνα πλη-
ρωθῇ ὁ λόγος ὃν εἶπεν· Ὅτι ὅς τις
δωκῆς μοι, οὐκ ἀπώλησα ἔξ αὐτῶν
ἕδνα. 10 Σίμων οὖν Πέτρος ἔχων
μάχαιραν, ἐκλυσε αὐτήν, καὶ ἔπαυσε
τὴν ἀρχιερέως δούλον, καὶ ἀπέκοψεν
αὐτῷ τὸ ὠτίον τὸ δεξιόν. ἡ δὲ ὄνομα
τῷ δούλῳ Μάλχος. 11 Εἶπεν οὖν ὁ
Ἰησοῦς τῷ Πέτρῳ· Βάλε τὴν μάχαιραν
ἐν τῇ θήκῃ. τὸ ποτήριον ὃ δέδωκέ
μοι ὁ πατήρ, ἐγὼ μὴ πίω αὐτό;

12 Ἡ οὖν ἀνείχετο καὶ ὁ χιλιάρ-
χος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέ-
λαβον τὸν Ἰησοῦν, καὶ ἔδρασαν αὐτόν.
13 Καὶ ἀπήγαγον αὐτὸν πρὸς Ἀννᾶν
πρεσβύτερον. ἡ δὲ πενθερὸς ἦν Καϊάφα,
ὅς τις ἀρχιερεὺς τῶν ἐνιαυτῶν ἐκεῖνους.
14 Ἦν δὲ Καϊάφας ὁ συμβουλευσας
τοῖς Ἰουδαίοις ὅτι συμφέρει ἓνα ἄνθρω-
πον ἀπολέσθαι ὑπὲρ ὅλης τῆς λαοῦ.
15 Ἡ-
κολύθη δὲ καὶ τῷ Ἰησοῦ Σίμων Πέτρος,
καὶ ὁ ἄλλος μαθητὴς ὁ δὲ μαθητὴς

das also which betray'd him,
stood with them.

6 Alfoon then as he had said
unto them, I am *He*, they
went backward, and fell to the
ground.

7 Then ask'd he them again,
Whom seek ye? and they said,
Jesuf of Nazareth.

8 Jesus answer'd, I have
told you that I am *he*. If there-
fore ye seek me, let these go
their way:

9 That the saying might
be fulfill'd, which he spake, Of
them which thou gavest me,
have I lost none.

10 Then Simon Peter hav-
ing a sword, drew it, and smote
the high priest's servant, and
cut off his right ear. The ser-
vant's name was Malchus.

11 Then said Jesus unto Pe-
ter, Put up thy sword into the
sheath: the cup which my Fa-
ther hath given me, shall I not
drink it?

12 Then the band, and the
captain, and officers of the
Jews took Jesus, and bound
him,

13 And led him away to
Annas first, for he was father
in law to Caiaphas, which was
the high priest that same year.

14 Now Caiaphas was he
which gave counsel to the
Jews, that it was expedient that
one man should die for the
people.

15 And Simon Peter fol-
low'd Jesus, and so did another
disciple. That disciple was

T E X T.

TRANSLATION.

καὶ νῦν ὡς γινώσκουσιν τὸν ἀρχιερεῖς, καὶ συνε-
 ἦλθεν τὸν Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρ-
 χιερέως. 16 Ο δὲ Πέτρος εἰστήκει

known unto the high priest,
 and went in with Jesus into
 the palace of the high priest.

16 But Peter stood at the

weys

P A R A P H R A S E.

which betray'd him, stood with them. 6 Aftoon then as he had said
 unto them, I am He, *His words were not only spoken with such Free-
 dom and Unconcernedness, but also with such Majesty and such a Divine
 Power accompanying them, that they who came to apprehend him were
 surpriz'd and astonish'd thereat, that they went backward, retiring
 from him, and fell to the Ground.* 7 Then, as soon as they were re-
 cover'd from their Surprise, ask'd he them again, Whom seek ye? and
 they said, Jesus of Nazareth. 8 Jesus answer'd, I have told you that
 I am he. If therefore ye seek to take me Only, let these that are with
 me, meaning his Apostles (besides the Traytor Judas) go their way
 quietly; 9 that the saying might be fulfill'd, which he spake, Of them
 which thou gavest me, have I lost none. 10 Then Simon Petter hav-
 ing a Sword, drew it, and smote the High Priest's Servant, and cut off
 his Right ear. The Servant's Name was Malchus. 11 Then said Jesus
 unto Peter, Put up thy Sword into the Sheath: the (m) Cup which my
 Father has given me, shall I not drink it? Then said Jesus to the Jews
 that were come to seize him, Be ye (n) come out as against a Thief?
 When I was daily with you in the Temple, ye stretch'd forth no hands
 against me, so as to apprehend me: but this is your Hour, and the Power
 of Darkness.

12 Then the Band of Soldiers, and the Captain of them, and other
 Officers of the Jews took Jesus, and bound him, 13 and led him
 away to (o) Annas first: for as he was the Nasi or Chief Ruler of the
 Jews that Year, which Nasi is likewise styl'd the High Priest; so
 also he was Father in law to Caiaphas, who was the Aaronical High
 Priest that same Year. 14 Now this Caiaphas was also He who gave
 Counsel to the Jews, as has been afore (p) observ'd, that it was ex-
 pedient that One man should die for the People. 15 From Annas
 they (q) led Jesus in some short time to Caiaphas: and Simon Pe-
 ter follow'd Jesus thither, and so did another Disciple, viz. St John
 himself, the Writer of this Gospel. That Disciple, viz. St John, was
 known to the High Priest Caiaphas, and thereupon went in, without any
 hindrance, with Jesus into the Palace of the High Priest. 16 But Peter

II.
 where He is ap-
 prehended, and
 had away to An-
 nas, and then to
 Caiaphas.

(m) Read my Paraph. on *Matth.* 26. 39. and compare v. 54.

(n) See *Matth.* 26. 55. and *Luke* 22. 52, 53.

(o) See my Paraph. on *Luke* 3. 2.

(p) Chap. 11. 50.

(q) See v. 24. of this Chapter.

TEXT.

TRANSLATION.

πρὸς τῇ θύρᾳ ἔξω· ἐξῆλθεν δὲ ὁ μα-
 θητὴς ὁ ἄλλος ὃς ἰὼ γνωστὸς τῷ ἀρ-
 χιερεῖ, καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσήγαγε
 τὸν Πέτρον. 17 Λέγει οὖν ἡ παιδίσκη
 ἡ θυρωρὸς τῷ Πέτρῳ· Μὴ καὶ σὺ ἐκ τῶν
 μαθητῶν εἶ; ὁ ἀνθρώπος λέγει· Λέγει
 ἐκείνη· Οὐκ εἰμί. 18 Εἰσῆκεισαν
 δὲ οἱ δούλοι καὶ οἱ ὑποκρίτα ἀνδρα-
 κίαν πεποιηκότες, ὅτι ψυχρὸν ἰὼ,
 καὶ ἐθερμαίνοντο· ἰὼ δὲ μετ' αὐτῶν ὁ
 Πέτρος ἕως καὶ θερμομόμῳ. 19 Ὁ
 οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ
 τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδασκαλίας
 αὐτοῦ. 20 Απεκρίθη αὐτῷ ὁ Ἰησοῦς·
 Ἐγὼ παρρησία ἐλάλησα τῷ κόσμῳ· ἐγὼ
 πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ καὶ ἐν
 τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέ-
 ρχοντο, καὶ οὐ κρυπλῶς ἐλάλησα ὅθεν.
 21 Τί με ἐπερωτᾷς; ἐπερώτησον τοὺς
 ἀκηκόεσσι, τί ἐλάλησα αὐτοῖς· ἵνα ἴδῃς ὅτι
 οἶδασιν ἃ εἶπον ἐγώ. 22 Ταῦτα δὲ
 αὐτὸς εἰπόντος, εἰς τῶν ὑπηρετῶν παρε-
 στηκὼς ἔδωκε ῥάπισμα τῷ Ἰησοῦ, εἰ-
 πὼν· Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ;
 23 Απεκρίθη αὐτῷ ὁ Ἰησοῦς· Εἰ κακῶς
 ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ
 δὲ καλῶς, τί με δέρεις; 24 Απέστειλεν
 δὲ αὐτὸν ὁ Ἀννας δεδεμμένον πρὸς Καϊά-
 φαν τὸν ἀρχιερέα. 25 Ἦν δὲ Σίμων
 Πέτρος ἕως καὶ θερμομόμῳ. εἶπον

door without. Then went out
 that other disciple which was
 known unto the high priest
 and spake unto her that kept
 the door, and brought in Peter.

17 Then saith the damsel, the
 kept the door, unto Peter, And
 not thou also *one* of this man's
 disciples? He saith, I am not.

18 And the servants and
 officers stood there, who had
 made a fire of coals, (for it was
 cold) and they warm'd them-
 selves: and Peter stood with
 them, and warm'd himself.

19 The high priest then
 ask'd Jesus of his disciples, and
 of his doctrine.

20 Jesus answer'd him, and
 spake openly to the world; I
 ever taught in the synagogues
 and in the temple, whither
 *all the Jews resort, and in se-
 cret have I said nothing.

21 Why askest thou me? they
 ask them which heard me
 what I have said unto them:
 behold, they know what I said.

22 And when he had thus
 spoken, one of the officers
 which stood by, struck Jesus
 with the palm of his hand, say-
 ing, Answerest thou the high
 priest so?

23 Jesus answer'd him, If I
 have spoken evil, bear witness
 of the evil: but if well, why
 smitest thou me?

24 (Now Annas had sent
 him bound unto Caiaphas the
 high priest.)

25 And Simon Peter stood
 and warm'd himself: They said

TEXT.

TRANSLATION.

οὐκ αἶπει· Μὴ καὶ σὺ ἐκ τῶν μα-
θητῶν αὐτοῦ εἶ; Ἡρνήσατο ἐκείνους,
καὶ εἶπεν· Οὐκ εἰμὶ. 26 Λέγει εἰς
τὸ δῶλον τὸ ἀρχιερέως, συγγενὲς αὐτοῦ

therefore unto him, Art not
thou also one of his disciples?
He deny'd it, and said, I am
not.

26 One of the servants of
the High Priest (being his Kinf-

8

PARAPHRASE.

being not known at the said House, and so being not permitted to come
with Jesus, stood at the door without, for some time, Namely, till
John perceiv'd He was not come in; for then went out that other
disciple, i. e. John, who was known unto the High Priest, and spake
unto her that kept the Door, and brought in Peter. 17 Then says the
High Priest, that kept the Door, unto Peter, Art not thou also One of this
Man's Disciples? He says, I am not. 18 And the Servants and Offi-
cers stood there, i. e. in a part of the Palace, probably in the lower (r) part
of the Hall, where also Jesus was at the Upper end under Examination:
Peter, I say, got among the Servants and Under-Officers, who had made
a Fire of Coals, (for it was cold, being not yet quite three a Clock at
Eight in April) and they warm'd themselves: and Peter stood with
them, and warm'd himself. 19 The High Priest then ask'd Jesus of his
disciples, and of his Doctrine. 20 Jesus answer'd him, I spake Openly
Publickly to the World; I ever taught in the Synagogue, and in the
Temple, whither all the Jews resort, and in secret have I said nothing.
Why askest thou me? ask them which heard me, what I have said
unto them: behold, they know what I said. 22 And when he had
thus spoken, one of the Officers which stood by, struck Jesus with the
Palm of his Hand, saying, Answerest thou the High Priest so? 23 Je-
sus answer'd him, If I have spoken Evil, thou oughtest to bear Witness,
and accuse me of the Evil before the Council, and to prove it, and have me
judg'd to suitable Punishment, before you take upon you to use me as a
Malefactor: but if I have spoken Nothing but what is Well or proper,
why smitest thou me against all Justice? 24 (Now Annas had sent
him bound unto Caiaphas the High Priest, between what is above related
v. 13. and 15.) 25 And Simon Peter, being got into the Palace, as
is also afore (v. 16—18.) related, stood and warm'd himself: They said
therefore unto him, Art not thou also One of his Disciples? He deny'd
it, and said, I am not. 26 One of the Servants of the High Priest

ANNOTATIONS.

V. 20. † It is read πάντες, not πάντοι nor yet πάντοθεν, in Alex. and some other
MSS; and in Vulg. Syr. Perf. Copt. Ethiop. Versions; and in Cyril, Theophyl.
Nonnus, &c.

(r) See Mark 14. 66.

T E X T.

TRANSLATION.

ὃ ἀπέκοψε Πέτρος τὸ ὠτίον· Οὐκ ἐγὼ σε εἶδον ὅτι τῷ κήπῳ μετ' αὐτοῦ;
27 Πάλιν οὖν ἠρνήσατο ὁ Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

28 Ἀγασιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ ϑεσιτάριον. Ἡ δὲ ϑεσία· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ ϑεσιτάριον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα.

29 Εξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτούς, καὶ εἶπε· Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;

30 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Εἰ μὴ ἡμεῖς ἔτῃ χακοποιός, οὐκ ἂν σοι παρέδώκαμεν αὐτόν.

31 Εἶπεν ὁ αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸ νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Ἡμῖν οὐκ ἔστιν ἀποκτεῖναι ὁσδὲνα.

32 Ἴνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε, σημαίνων ποῖον θανάτῳ ἤμελλεν ἀποθνήσκειν.

33 Εἰσῆλθεν ὁ εἰς τὸ ϑεσιτάριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν· καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; 34 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἀφ' ἐμαυτοῦ σὺ τί το λέγεις, ἢ ἄλλοι σοι εἶπον ὡς εἰ ἐγώ;

35 Ἀπεκρίθη ὁ Πιλάτος· Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς

man, whose ear Peter cut off) faith, Did not I see thee in the garden with him?

27 Peter then deny'd again, and immediately the cock crew.

28 Then led they Jesus from Caiaphas, unto the hall of judgment: and it was early, and they themselves went not into the judgment-hall, lest they should be defil'd; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring you against this man?

30 They answer'd and said unto him, If he were not a malefactor, we would not have deliver'd him up unto thee.

31 Then said Pilate unto them, Take ye him and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfill'd, which he spake, signifying what death he should die.

33 Then Pilate entred into the judgment-hall again, and call'd Jesus, and said unto him, Art thou the king of the Jews?

34 Jesus answer'd him, Saying, thou this thing of thyself sayest, or did others tell it thee of me?

35 Pilate answer'd, Am I a Jew? Thine own nation, and the chief priests have deliver'd

TEXT.

TRANSLATION.

ἀπεδωκέν σε ἐμοί· τί ἐποίησας; thee unto me: What hast thou done?

Ἰησοῦς ὁ Ἰησοῦς· Ἡ βασι- 36 Jesus answer'd, My king-
λεῖα

PARAPHRASE.

Being his Kinsman whose Ear Peter cut off) says, Did not I see thee in the Garden with him? 27 Peter then deny'd again, and immediately the Cock crew.

28 Then, *having, as they thought, got a sufficient Accusation against Jesus for to have him Condemn'd to Death, namely on account of what they call'd Blasphemy in Owning himself to be the Christ, and so the King of the Jews*, led they Jesus from Caiaphas's Palace to the Common Hall and Great Hall of Judgment, where the Roman Governor sat as Judge: and it was Early in the Morning, and they themselves, *i. e. the Chief Priests and other Rulers of the Jews*, went not into the Judgment-hall, lest they should be defil'd by some Legal pollution; but stood without, that they might not be so defil'd, but might eat the Passover or Paschal Lamb, which was to be eaten in the Afternoon of that day. 29 Pilate then went out unto them, and said, What Accusation bring you against this Man? 30 They answer'd and said unto him, If he were not a Malefactor, we would not have deliver'd him up unto thee. 31 Then said Pilate unto them, Take ye him and Judge him according to your Law. The Jews therefore said unto him, It is not lawfull for us to put any Man to Death, *as this Man deserves, for setting himself up to be the Messiah, and consequently Our King*: 32 Now this was done, that, *from the Malice of the Jews in being to be satisfy'd with nothing less than the Death of Jesus, and that as a Seditious Person, and an Enemy to Caesar*, the saying of Jesus might be fulfill'd, which he spake (s) formerly, signifying what Death he should die, *viz. that of the Cross, which was a Death inflicted by the Romans on great Malefactors*. 33 Then Pilate enter'd into the Judgment-hall again, and call'd Jesus, and said unto him, Art thou the King of the Jews? 34 Jesus answer'd him, Sayst thou this thing of thy self, *i. e. makest thou this Enquiry meerly for thy Own Satisfaction*, or did Others tell it thee of Me by way of Accusation? whereas it is no just Ground for an Accusation, if rightly understood. 35 Pilate answer'd, Am I a Jew, or do I know what sense you take words in, or what are your Prophecies and Expectations? All I have to say against thee, is this, that thy Own Nation, and the Chief Priests have deliver'd thee unto me, as worthy to be put to Death, on account of your being a Seditious Person, and pretending to be their Messiah and King: If it be not so in truth, tell me truly What hast thou done? 36 Jesus answer'd, *It is true that I have declar'd my self to be the Mes-*

III.
Christ is had before Pilate, who at length yields to his being Crucify'd.

(s) See Chap. 3. 14. and 12. 32, 33.

TEXT.

TRANSLATION.

λέα ἡ ἐμὴ ἐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέτῳ ἀν οἱ ἐμοὶ ἡγωνίζοντο ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ ἐκ ἔστιν ἐν τούτῳ. 37 Εἶπεν οὖν αὐτῷ ὁ Πιλάτος· Οὐκ ἔν βασιλεὺς εἶ σύ; Ἀπεκρίθη ὁ Ἰησοῦς· Σὺ λέγεις ὅτι βασιλεὺς εἰμι ἐγώ. ἐγὼ εἰς τούτο γενόμην, καὶ εἰς τούτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. Πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς. 38 Λέγει αὐτῷ ὁ Πιλάτος· Τί ἐστιν ἀληθεια; Καὶ τούτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς· Ἐγὼ ὁδεύω ἀπὸ τῆς ἀληθείας εὐρίσκω ἐν αὐτῷ. 39 Ἐστὶ δὲ συνήθεια ὑμῖν ἵνα ἓνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα· βύβατε οὖν ὑμῖν ἀπολύσω ἢ βασιλέα ἢ Ἰουδαίων; 40 Ἐκραύαζον οὖν πάλιν πάντες, λέγοντες· Μὴ τούτον, ἀλλὰ ἢ Βαραββᾶν· ὡς δὲ ὁ Βαραββᾶς ληστής. Κεφ. ιθ'. Τότε οὖν ἔλαβεν ὁ Πιλάτος ἢ Ἰησοῦν, καὶ ἐματίωσε. 2 Καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτῷ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυρῶν περιέβαλον αὐτόν. 3 Καὶ ἔλεγον· Χαῖρε ὁ βασιλεὺς τοῦ Ἰουδαίου· καὶ ἐδίδου αὐτῷ ῥαπίσματα. 4 Εξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος,

dom is not of this world: if my kingdom were of this world, then would my servants * have fought, that I should not be deliver'd to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answer'd, Thou sayst that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the king of the Jews?

40 Then cry'd they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Chap. XIX.

Then Pilate therefore took Jesus, and scourg'd him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail king of the Jews: and they smote him with their hands.

4 Pilate therefore went forth

TEXT.

TRANSLATION.

καὶ λέγει αὐτοῖς· Ἰδε, ἄγω ὑμῖν αὐτὸν
 ἔξω, ἵνα γινώτε ὅτι οὐ αὐτῷ ἔδεμίαν
 ἥτιαν εὗροκα. 5 Ἐξῆλθεν οὖν ὁ
 Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέ-
 φανον, καὶ τὸ πορφυρῶν ἱμάτιον. Καὶ

again, and saith unto them, Be-
 hold, I bring him forth to you,
 that ye may know that I find
 no fault in him.

5 Then came Jesus forth,
 wearing the crown of thorns,
 and the purple robe. And Pi-

λέγει

PARAPHRASE.

Jesus or Christ, and so the King so long expected by the Jews: but then
 my Kingdom is not in regard to the things of this World, and so no ways
 tends to cause any Disturbance in the Government, or do any Injury
 to the Authority of the Roman Emperor: if my Kingdom were of this
 World, then would my Servants have fought, that I should not be de-
 liver'd to the Jews: but now is my Kingdom not from hence, i. e. do's
 not consist of Worldly Power or Grandeur, but is of a Spiritual nature.

37 Pilate therefore said unto him, Art thou a King then? Jesus an-
 swer'd, Thou sayst that which is true; for I am a King in the sense I
 have told you. To this end was I Born, and for this cause came I into
 the World, that I should bear Witness to the Truth, tho' it costs me
 my Life thro' the Malice of those who are Enemies to Truth. For Every
 one that is a sincere Lover of the Truth, hears my Voice or Doctrine,
 and is convinc'd by it and embraces it. 38 Pilate says unto him, What

do you mean by Truth? And when he had said this, he went out again
 unto the Jews, and says unto them, I can find in him no Fault at all,
 at least no such Fault as deserves Death by the Roman Law. 39 But

we have a Custom, that I should release unto you One at the Passover:
 will ye therefore that I release unto you this Man, whom you accuse for
 setting himself up as the King of the Jews? 40 Then cry'd they all

again, saying, Not this Man, but Barabbas. Now Barabbas was a Rob-
 ber. Chap. XIX. Then Pilate, thinking to satisfy them with some lesser
 punishment than Death, therefore took Jesus, and Scourg'd him; 2 and

Derision of Him as a King, the Soldiers platted a Crown of Thorns,
 and put it on his Head, and they put on him a Purple Robe, 3 and
 said, Hail King of the Jews: and they smote him with their Hands.

Pilate therefore hoping thereby to satisfy or stop their Malice, went
 forth again, and says unto them, Behold, I bring him forth to you in
 the Dress you see, that ye may know that I find no Fault in Him wor-
 thy of Death; but only worthy of Derision and Mockery in the manner

you see, for pretending himself to be a King. 5 Then came Jesus forth
 as a Mock-King, wearing the Crown of Thorns, and the Purple Robe.

And

TEXT.

TRANSLATION.

λέγει αὐτοῖς· Ἰδοὺ ὁ ἄνθρωπος. 6 Ὅτε
 οἱ εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπη-
 ρέται, ἐκράυασαν, λέγοντες· Σταύ-
 ρωσον, σταύρωσον. Λέγει αὐτοῖς ὁ Πι-
 λάτος· Λάβετε αὐτὸν ὑμεῖς, καὶ σταυ-
 ρώσατε· ἐγὼ γὰρ οὐκ εὐρίσκω ἐν αὐ-
 τῷ αἰτίαν. 7 Απεκρίθησαν αὐτῷ
 οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχοντες, καὶ
 κατὰ τὸν νόμον ἡμεῖς οὐ φείλει σταυ-
 ρανεῖν, ὅτι ἐαυτὸν υἱὸν τοῦ Θεοῦ ἐποίη-
 σεν. 8 Ὅτε οὖν ἤκουσεν ὁ Πιλάτος
 τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη.
 9 Καὶ εἰσῆλθεν εἰς τὸ πραιτώριον
 πάλιν, καὶ λέγει πρὸς Ἰησοῦν· Πρόθεν
 εἰ σύ; Ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ
 ἔδωκεν αὐτῷ. 10 Λέγει οὖν ὁ Πι-
 λάτος· Εμοὶ οὐ φαίνεται; οὐκ οἶδας ὅτι
 ἔξουσίαν ἔχω σταυρῶσαί σε, καὶ ἔξουσίαν
 οὐκ ἔχω ἀπολύσαι σε; 11 Απεκρίθη ὁ
 Ἰησοῦς· Οὐκ εἶχες ἔξουσίαν ἰδεῖν
 καὶ ἐμὲ, εἰ μὴ ὅτι σοι δεδομένον ἄνω-
 θεν. ἀλλὰ τούτο ὁ παραδιδούς με σοὶ
 μείζονα ἁμαρτίαν ἔχει. 12 Ἐκ τού-
 τῃ ἐξήτησεν ὁ Πιλάτος ἀπολύσαι αὐ-
 τόν· οἱ δὲ Ἰουδαῖοι ἐκραζον, λέγοντες·
 Ἐὰν τούτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ
 Καίσαρος. πᾶς ὁ βασιλεὺς αὐτὸν
 ποιῶν, ἀντιλέγει πρὸς Καίσαρα. 13 Ὅ-
 τε Πιλάτος ἀκούσας τούτου τοῦ λόγου,
 ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκράθη

late saith unto them, Behold
 the man.

6 When the chief priests
 therefore and officers saw him
 they cry'd out, saying, Crucify
 him, crucify him. Pilate
 saith unto them, Take ye him
 and crucify him: for I find no
 fault in him.

7 The Jews answer'd him
 We have a law, and by our
 law he ought to die, because
 he made himself the Son of
 God.

8 When Pilate therefore
 heard that saying, he was
 more afraid;

9 And went again into the
 judgment-hall, and saith unto
 Jesus, Whence art thou? But
 Jesus gave him no answer.

10 Then saith Pilate unto
 him, Speakest thou not unto
 me? knowest thou not that I
 have power to crucify thee,
 and have power to release thee?

11 Jesus answer'd, That
 couldst have no power at all
 against me, except it were given
 thee from above: therefore
 he that deliver'd me unto thee
 hath the greater sin.

12 And from thenceforth
 Pilate sought to release him,
 but the Jews cry'd out, saying,
 If thou let this man go, thou
 art not Cæsar's friend: Who-
 soever maketh himself a king
 speaketh against Cæsar.

13 When Pilate therefore
 heard that saying, he brought
 Jesus forth, and sat down upon
 the F

TEXT.

TRANSLATION.

ἐπὶ τῷ βήματι εἰς τόπον λεγόμενον
Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθα. the judgment-seat, in a place
that is call'd the Pavement, but
in the Hebrew, Gabbatha.

14 Hv

PARAPHRASE.

And Pilate says unto them, Behold the Man; *and let what has been done unto him be esteem'd a sufficient Punishment for him, and so let him be Dismiss'd.* 6 When the Chief Priests therefore and Officers saw him, they cry'd out, saying, Crucify him, Crucify him. Pilate says unto them, Take ye him and Crucify him: for I find no fault in him *that deserves such Punishment, and therefore will have no hand in it.* 7 The Jews answer'd him, We have a (t) Law, *that Blasphemers shall be put to Death;* and by *this* our Law he ought to dye, because he *has* Blasphem'd, *in that he has made or asserted himself to be the Son of God.* 8 When Pilate therefore heard that saying, *viz. that He asserted himself to be no less than the Son of God,* He was the more afraid *what to do;* 9 and went again into the Judgment-hall, and says unto Jesus, Whence art thou? but Jesus gave him no answer. 10 Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not, that I have Power to Crucify thee, and have Power to Release thee? 11 Jesus answer'd, Thou couldst have no Power at all against me, except it were given, *i. e. permitted* Thee from Above, *i. e. by God,* and that so far as to sentence and put me to Death: but *since such is the Will of God,* that I should dye, and that by means of the implacable Malice of the Unbelieving Jews, therefore I say that He, *i. e. the Jewish Nation* that has deliver'd me unto thee *to be put to Death,* and will be satisfy'd with no less Punishment, has the greater Sin than you have in yielding to their Importunity to put me to Death. 12 And having seen this Modest and Innocent Behaviour of Jesus, from thenceforth Pilate sought the more to release him: but the Jews perceiving his Intentions, cry'd out, saying, If thou let this Man go, thou art not Cesar's Friend: Whosoever makes himself a King, speaks against Cesar; *and therefore you had best consider how you will be able to Answer it to the Emperor, if you acquit this Man.* 13 When Pilate therefore heard that saying of the Jews, he was more startled at it, than he was afore at hearing that Jesus made himself the Son of God; forasmuch as he was more sensible of the Danger that would arise from such an Accusation of Him to Cesar, and the Danger it self was more Imminent as he thought, or such as might sooner involve him in an Unhappy State: hereupon he brought Jesus forth, and sat down in the Judgment-seat, in order to give Sentence upon Jesus according to the Jews Importunity, in a place that is call'd the Pavement, but in the Hebrew Tongue, Gabbatha. 14 And it was

(t) Levit. 24 16.

TEXT.

TRANSLATION.

14 Ην δὲ πᾶρασκευὴ τῆ πάσχα,
ὥρα δὲ ὥσεί ἐκτὴ· καὶ λέγει τοῖς Ἰου-
δαίοις· Ἰδοὺ ὁ βασιλεὺς ὑμῶν. 15 Οἱ
δὲ ἐκραύζασαν· ἄρον, ἄρον, σταυρώ-
σον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος·
Τὸν βασιλέα ὑμῶν σταυρώσω; Ἀπε-
κρίθησαν οἱ ἀρχιερεῖς· Οὐκ ἔχουμε
βασιλέα εἰ μὴ Καίσαρα. 16 Τότε
οὐδὲ παρέδωκεν αὐτόν αὐτοῖς ἵνα
σταυρωθῇ.

Παρέλαβον δὲ τὸ Ἰησοῦν καὶ ἀπήγαγον.
17 Καὶ βαστάζων τὸν σταυρὸν αὐτοῦ
ἔξηλθεν εἰς τὸν λεγόμενον Κρανίος τό-
πον, ὃς λέγεται Εβραϊστὶ Γολγοθα·
18 Ὃπου αὐτὸν ἐσταύρωζεν, καὶ μετ' αὐτοῦ
ἄλλους δύο, ἐντεῦθεν καὶ ἐντεῦθεν, μέσον
δὲ τὸ Ἰησοῦν. 19 Ἐγραφε δὲ καὶ πύτλον
ὁ Πιλάτος, καὶ ἔθηκεν ὅπου σταυρῷ. ἡ
δὲ γεγραμμένη· ΙΗΣΟΥΣ Ο ΝΑ-
ΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ
ΙΟΥΔΑΙΩΝ. 20 Τῷ-
θεν οὖν τὸ πύτλον πολλοὶ ἀνέγνωζεν τὸ
Ἰουδαῖον· ὅτι ἐγγὺς ἡ πόλις ὁ τό-
πος ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γε-
γραμμένην Εβραϊστὶ, Ἑλληνιστὶ, Ῥω-
μαϊστὶ. 21 Ἐλεγον οὖν τῷ Πιλάτῳ οἱ
ἀρχιερεῖς τῶν Ἰουδαίων· Μὴ γράφῃ· Ὁ βα-
σιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶ-
πε· Βασιλεὺς εἰμι τῶν Ἰουδαίων. 22 Ἀπε-
κρίθη ὁ Πιλάτος· Ὁ γέγραφα, γέγραφα.

14 And it was the prepara-
tion of the passover, and about
the sixth hour: and he saith
unto the Jews, Behold your
King.

15 But they cry'd out, A-
way with him, away with him,
crucify him. Pilate saith unto
them, Shall I crucify your
king? the chief priests an-
swer'd, We have no king but
Cesar.

16 Then he deliver'd him
therefore unto them to be cru-
cify'd. And they took Jesus,
and led him away.

17 And he bearing his cross
went forth into a place call'd
the place of a skull, which is
call'd in the Hebrew, Golgo-
tha:

18 Where they crucify'd
him, and two other with him,
on either side one, and Jesus
in the midst.

19 And Pilate wrote a title,
and put it on the cross. And
the writing was, JESUS
OF NAZARETH THE
KING OF THE JEWS.

20 This title then read ma-
ny of the Jews: for the place
where Jesus was crucify'd was
nigh to the city: and it was
written in Hebrew, and Greek,
and Latin.

21 Then said the chief
priests of the Jews to Pilate,
Write not, The king of the
Jews; but that he said, I am
king of the Jews.

22 Pilate answer'd, What I
have written, I have written.

TEXT.

TRANSLATION.

23 Οἱ οὐὶ τραπίῳται, ὅτε ἐσταύρω-
σαν πὶν Ἰησοῦν, ἔλαβον τὰ ἱμάτια
αὐτοῦ (καὶ ἐποίησαν τέσσαρα μέρη,
καὶ τὴν τραπίῳτην μίαν) καὶ τὸν χι-
τῶνα. ὡς δὲ ὁ χιτῶν ἀρραφθῇ, ἐκ
ἀνωθεν ὑφαντὸς δι' ὅλην. 24 Εἰ-
πον οὖν πρὸς ἀλλήλους· Μὴ χρίσωμεν
αὐτόν, ἀλλὰ λάχωμεν πρὸς αὐτόν, π-
ῶς ἔστι· ἵνα ἡ γραφή πληρωθῇ ἣ

23 Then the soldiers, when
they had crucify'd Jesus, took
his garments (and made four
parts, to every soldier a part)
and also *his* coat: now the
coat was without seam, woven
from the top throughout.

24 They said therefore a-
mong themselves, Let us not
rent it, but cast lots for it,
whose it shall be: that the scrip-
ture might be fulfill'd, which

λέγουσα·

PARAPHRASE.

the (u) Preparation of the Passover, *i. e.* the Day of the Passover-week
which was before the next Sabbath, and about the sixth hour in the
Morning, namely, according to the Roman (or Oar) account follow'd by
St John: and he says unto the Jews, Behold your King. 15 But they
cry'd out, Away with him, away with him, Crucify him. Pilate says
unto them, shall I Crucify your King? the Chief Priests answer'd, We
have no King but Cesar. 16 Then having pass'd Sentence on Jesus, he
deliver'd him therefore, *i. e.* to satisfy the Jews, and so to prevent their
accusing of Himself to Cesar, unto them to be Crucify'd.

And they took Jesus, and led him away. 17 And he bearing his
Cross went forth into a place call'd the place of a Skull, which is call'd
in the Hebrew, Golgotha: 18 where they Crucify'd him, and two
other with him, on either side one, and Jesus in the midst. 19 And
Pilate order'd to be wrote a Title, and to put it on the Cross. And the
writing was, JESUS OF NAZARETH THE KING OF
THE JEWS. 20 This Title then read many of the Jews: for
the place where Jesus was Crucify'd was nigh to the City: and it
was written in Hebrew, and Greek, and Latin. 21 Then, *not liking
his Title*, said the Chief Priests of the Jews to Pilate, Write not,
The King of the Jews; but that he said, I am King of the Jews.
22 Pilate answer'd, What I have written, I have written. 23 Then
the Soldiers, when they had Crucify'd Jesus, took his Garments (and
made four parts, to every Soldier a part) and also his Coat: now the
Coat was without seam, woven from the top throughout. 24 They
said therefore among themselves, Let us not rent it, but cast Lots for it,
whose it shall be: that the Scripture might be fulfill'd, which says,

IV.
Christ is Cruci-
fy'd, and dies.

(u) See Mark 15. 42.

TEXT.

TRANSLATION.

λέγῃσα· Διεμερίσαντο τὰ ἱμάτια
 μου ἑαυτοῖς, καὶ ὅτι τὴν ἱματισμὸν
 μου ἔβαλον κλῆρον. Οἱ μὲν οὖν γρα-
 πῶται ταῦτα ἐποίησαν. 25 Εἰ-
 σήκεισαν δὲ παρὰ τὸ σταυρὸν τῷ Ιη-
 σοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ
 τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ
 Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνὴ.
 26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ
 τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα,
 λέγει τῇ μητρὶ αὐτοῦ· Γυναίκα, ἰδὲ ὁ
 υἱός σου. 27 Εἶτα λέγει τῷ μαθη-
 τῇ· Ἰδὲ ἡ μήτηρ σου. Καὶ ἀπ' ἐκεί-
 νης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μα-
 θητὴς εἰς τὰ ἴδια. 28 Μετὰ τού-
 το εἰδὼς ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέ-
 λεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει·
 Διψῶ. 29 Σκεῦος οὖν ἔκειτο ὄξους
 μετὸν. οἱ δὲ, πλήσαντες σπόγγον
 ὄξους, καὶ ὑσώπων περιέντες, περι-
 βάλαν αὐτὸν τῷ σώματι. 30 Ὅτε
 οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε·
 Τετέλεσται· καὶ κλίνας τὴν κεφα-
 λὴν, παρέδωκε τὸ πνεῦμα. 31 Οἱ
 οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ὅτι τῷ
 σταυρῷ τὰ σώματα αὐτῶν τῷ σαββάτῳ,
 ἐπεὶ παρασκευὴ ἦν, (ἡ γὰρ μεγά-
 λη ἡ ἡμέρα ἐκείνη τῷ σαββάτῳ)
 ᾠρώτησαν τὸν Πιλάτον ἵνα καταγῶ-
 σιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν.

faith, They parted my raiment
 among them, and for my ve-
 sture they did cast lots. These
 things therefore the soldiers
 did.

25 Now there stood by the
 cross of Jesus, his mother and
 his mothers sister, Mary the
 wife of Cleophas, and Mary
 Magdalene.

26 When Jesus therefore
 saw his mother, and the disci-
 ple standing by whom he
 lov'd, he saith unto his mo-
 ther, Woman, behold thy son.

27 Then saith he to the
 disciple, Behold thy mother.
 And from that hour that dis-
 ciple took her unto his own
 home.

28 After this, Jesus know-
 ing that all things were now
 accomplish'd, that the scripture
 might be fulfill'd, saith, I thirst.

29 Now there was set a ves-
 sel full of vinegar: and they
 fill'd a sponge with vinegar,
 and put it upon hyssop, and
 put it to his mouth.

30 When Jesus therefore
 had receiv'd the vinegar, he
 said, It is finish'd: and he
 bow'd his head, and gave up
 the ghost.

31 The Jews therefore, be-
 cause it was the preparation,
 that the bodies should not re-
 main upon the crosses on the sab-
 bath-day (for that sabbath-day
 was an high day) besought Pi-
 late that their legs might be
 broken, and that they might
 be taken away.

T E X T.

T R A N S L A T I O N.

2 ἤλθον οὖν οἱ στρατιῶται, καὶ
 ἔκλεμον τὰ ὄσθια κατέαξαν τὰ σκέλη,
 καὶ τῷ ἄλλῳ τῷ συσταυρωθέντι
 ὑποπόδιον. 33 Ἐπὶ δὲ τὸν Ἰησοῦ ἐλ-
 θόντες, ὡς εἶδον αὐτὸν ἤδη τεθνη-
 ῶτα, ἔκατέαξαν αὐτῷ τὰ σκέλη.

32 Then came the soldiers,
 and broke the legs of the first,
 and of the other which was
 crucify'd with him.

33 But when they came to
 Jesus, and saw that he was
 dead already, they broke not
 his legs.

34 Ἀλλ'

P A R A P H R A S E.

They parted my Raiment among them, and for my Vesture they did
 cast Lots. These things therefore the Soldiers did. 25 Now there stood
 by the Cross of Jesus, his Mother and his Mothers Sister, Mary
 the Wife of Cleophas, and Mary Magdalene. 26 When Jesus there-
 fore saw his Mother, and the Disciple standing by whom he lov'd, *i. e.*
John himself, he turning his face toward St John, says unto his Mo-
 ther, Woman, behold him who will take care of thee henceforward, as
 much as if he had been thy Son. 27 Then turning his Face to his Mo-
 ther, says he to the same Disciple, Behold her whom I would have thee
 henceforward take as much Care of, as if she had been thy Mother. And
 from that hour, after they were come from the Cross, Jesus being dead,
 that Disciple took her unto his Own home, and did accordingly. 28 Af-
 ter this, Jesus knowing that all things foretold of him before his Death
 were now accomplish'd, except that Prophecy of their giving him Vinegar
 to Drink, that this Prophecy also of the (w) Scripture might be fulfill'd,
 says, I thirst. 29 Now there was set a Vessel full of Vinegar: and
 they fill'd a Sponge with Vinegar, and put it upon Hyssop, and put
 it to his Mouth. 30 When Jesus therefore had receiv'd the Vinegar,
 he said, It is finish'd: and he bow'd his head, and gave up the Ghost.
 31 The Jews therefore, because it was the Preparation, that the Bodies
 should not remain upon the Cross on the Sabbath-day (for that Sabbath-
 day was an high-day) as being not a Sabbath only, but also the Second
 day of Unleaven'd Bread from whence they reckon'd their Pentecost, and
 the Day of presenting the Sheaf-offering, and so a triple Festival) be-
 sought Pilate that their Legs might be broken, that they might dye the
 power; and that so being dead they might be taken away before the be-
 ginning of the approaching Sabbath and Great day. 32 Then, Pilate
 consenting hereto, came the Soldiers, and broke the Legs of the first, and
 of the other which was Crucify'd with him. 33 But when they came
 to Jesus, and saw that he was dead already, they broke not his Legs.

(w) Psal. 69. 21.

34 But

TEXT.

TRANSLATION.

34 ΑΛ' εἰς τῆς στρατιωτῶν λόγχῃ αὐτῷ πρὸς πλευρὰν ἐνυξέ, καὶ εὐθὺς ἔξηλθεν αἷμα καὶ ὕδωρ. 35 Καὶ ὁ ἑωρακὴς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτῷ ὅτι ἡ μαρτυρία· καὶ κέινῃ οἶδεν ὅτι ἀληθὴ λέγει, ἵνα ὑμεῖς πιστεύσητε. 36 Ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ· Ὅτι οὐ σπυγνυθήσεται αὐτοῦ. 37 Καὶ πάλιν ἑτέρα γραφὴ λέγει· Ὅψονται εἰς αὐτὸν ἔκκεντησαν.

38 Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσήφ ὁ ἀπὸ Αἰμαθαίας, (ὃν μαθητὴς τῷ Ἰησοῦ, κεκρυμμένος δὲ ἀπὸ τὸν φόβον τῶν Ἰουδαίων) ἵνα ἄρῃ τὸ σῶμα τῷ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τῷ Ἰησοῦ. 39 Ἦλθε δὲ καὶ Νικόδημος (ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον) φέρων μύγμα σμύρνης καὶ ἀλόνης ὡσεὶ λίτρας ἑκατόν. 40 Ἐλαβον οὖν τὸ σῶμα τῷ Ἰησοῦ, καὶ ἐδησαν αὐτὸ ὀθονίοις μὲν τῶν ἀρωμάτων, κατὰ τὸ ἔθος ὅτι τοῖς Ἰουδαίοις ἐνταφιάζειν. 41 Ἦν δὲ ἐν τῇ τόπῳ ὅπου ἐταφιάζετο, κήπος, καὶ ἐν τῇ κήπῳ μνημεῖον καὶνόν, ἐν ᾧ οὐδέποτε ἄνθρωπος ἐτίθη. 42 Ἐκείθεν οὖν ἀπὸ τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἐδησαν τὸν Ἰησοῦν.

34 But one of the soldiers with a spear pierc'd his side and forthwith came there out blood and water.

35 And he that saw it, bare * witness, and his * witness is true: and he knoweth that his faith true, that ye might believe.

36 For these things were done, that the scripture should be fulfill'd, A bone of him shall not be broken.

37 And again another scripture faith. They shall look on him whom they pierc'd.

38 And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus (which at the first came to Jesus by night) and brought a mixture of myrrour and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in linen cloaths, with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucify'd, there was a garden; and in the garden a new sepulcher, wherein was never man yet laid.

42 There laid they Jesus therefore, because of the Jews preparation-day, for the sepulcher was nigh at hand.

TEXT.

TRANSLATION.

Κεφ. x'. Τῇ δὲ μιᾷ τῇ σαβ-
 παν Μαρία ἡ Μαγδαλινὴ ἔρχε-
 σθαι, σκοτίας ἐπ' ἔσσης, εἰς τὸ

Chap. XX.
 The first day of the week
 cometh Mary Magdalene early,
 when it was yet dark, unto the

μνη-

PARAPHRASE.

But one of the Soldiers with a Spear pierc'd his Side, and forthwith
 there out Blood and Water. 35 And the Writer of this Gospel is
 that saw it, and bare Witness thereof; and his Witness, being that
 an Eye-witness, in reason is to be esteem'd True: and he himself knows
 the main Reason that he says or relates this Particular to be True,
 his, that ye, who read this Gospel, might believe in Jesus as the Christ.
 For these things were done, (x) that the Scripture should be fulfill'd,
 None of him shall not be broken. 37 And again another Scripture
 is, They shall look on him whom they pierc'd.
 38 And after this, Joseph of Arimathea (being a Disciple of Jesus,
 secretly for fear of the Jews) besought Pilate that he might take
 away the Body of Jesus: and Pilate gave him leave. He came there-
 fore, and took the Body of Jesus. 39 And there came also Nicodemus
 who at the first (y) beginning of his Ministry came to Jesus by Night)
 and brought a mixture of Myrrh and Aloes, about an Hundred pound
 weight. 40 Then took they the Body of Jesus, and wound it in Li-
 nen clothes, with the Spices, as the manner of the Jews is to bury.
 Now in the place where he was Crucify'd, there was a Garden;
 and in the Garden a new Sepulcher, wherein was never Man yet laid.
 There laid they Jesus therefore, because of the Jews Preparation-
 day, i. e. because it was now very late in that Day, and so the Sabbath
 High day (mention'd v. 31.) was just beginning; for the Sepulcher
 was nigh at hand.

V.
 He is bury'd.

SECTION XII.

Containing such Particulars as are taken Notice of by St John
 after CHRIST'S Resurrection, together with the Conclusion
 of this Gospel: Which Particulars take up the Whole of the two
 remaining Chapters, viz. Chap. XX and XXI.

Chap. XX. Jesus being buried on the Preparation-day answering to our
 Friday in the Passion-week, and the Sabbath answering to our Saturday
 of the same Week being past, on the First day of the next Week answer-
 ing to our Easter-Sunday comes Mary Magdalene (z) with some other
 Women Early, when it was yet dark, unto the Sepulcher, and sees the

I.
 Christ being risen
 from the Dead
 appears to Mary
 Magdalene.

(x) See Exod. 12. 46. and Zechar. 12. 10.

(y) See Chap. 3. 1.

(z) Compare Matth. 28. 1. Mark 16. 1.

Stone

TEXT.

TRANSLATION.

μνημείον· καὶ βλέπει τὸν λίθον ἡρ-
 μῶνον ἐκ τῆς μνημείας. 2 Τρέχει
 οὖν καὶ ἔρχεται πρὸς τὸν ἄλλον
 μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς· καὶ
 λέγει αὐτοῖς· Ἦσαν τὸν Κύριον ἐκ
 τῆς μνημείας, καὶ οὐκ οἶδαμεν ποῦ
 ἔθηκαν αὐτόν. 3 Εξῆλθεν οὖν ὁ
 Πέτρος καὶ ὁ ἄλλος μαθητής,
 καὶ ἦρχοντο εἰς τὸ μνημεῖον. 4 Ε-
 πτερον δὲ οἱ δύο ὁμοῦ, καὶ ὁ ἄλ-
 λος μαθητής πρῶτος ἐτάχον
 τῷ Πέτρῳ, καὶ ἦλθε πρῶτος εἰς
 τὸ μνημεῖον. 5 Καὶ παρακύψας
 βλέπει κείμενα τὰ ὀθόνια· ὁ μὲν
 οὖν εἰσῆλθεν. 6 Ἐρχεται οὖν Σί-
 μων Πέτρος ἀκολουθῶν αὐτῷ, καὶ
 εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεω-
 ρεῖ τὰ ὀθόνια κείμενα, 7 καὶ τὸ
 σφῶδαιον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐ-
 τοῦ, ὁ μὲν τῷ ὀθονίῳ κείμενον, ἀλλὰ
 χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον.
 8 Τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος
 μαθητής ὁ ἐλθὼν πρῶτος εἰς τὸ
 μνημεῖον, καὶ εἶδε, καὶ ἐπίτρευσεν.
 9 Οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν,
 ὅτι δὲ αὐτὸν ἐκ νεκρῶν ἀναστήσκει.
 10 Απῆλθον οὖν πάλιν πρὸς ἑαυτοὺς
 οἱ μαθηταί. 11 Μαρία δὲ εἰσῆκει
 πρὸς τὸ μνημεῖον κλαίσα· ἔξω ὡς
 ἔν ἑκλαμε, πρὸςκυψεν εἰς τὸ μνημεῖον.

sepulcher, and seeth the stone
 taken away from the sepulcher.

2 Then she runneth, and
 cometh to Simon Peter, and
 the other disciple whom Jesus
 lov'd, and saith unto them
 They have taken away the
 Lord out of the sepulcher, and
 we know not where they have
 laid him.

3 Peter therefore went
 forth, and that other disciple
 and came to the sepulcher.

4 So they ran both toge-
 ther: and the other disciple
 did outrun Peter, and came
 first to the sepulcher.

5 And he stooping down
 and looking in, saw the linen
 cloaths lying; yet went he not
 in.

6 Then cometh Simon Pe-
 ter following him, and went
 to the sepulcher, and seeth the
 linen cloaths lie;

7 And the napkin that was
 about his head, not lying with
 the linen cloaths, but wrapped
 together in a place by itself.

8 Then went in also the
 other disciple which came first
 to the sepulcher, and he saw
 and believ'd.

9 For as yet they knew not
 the scripture, that he must
 rise again from the dead.

10 Then the disciples went
 away again unto their own
 home.

11 But Mary stood without
 at the sepulcher, weeping: and
 as she wept, she stoop'd down
 and look'd into the sepulcher,

TEXT.

TRANSLATION.

2 Καὶ θεωρεῖ δύο ἀγγέλους ἐν
λευκοῖς, καθεζομένους, ἓνα πρὸς
τὴν κεφαλὴν, καὶ ἓνα πρὸς τοὺς πο-
δῖν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.

3 Καὶ λέγουσιν αὐτῇ ἐκείνοι· Γύναι,
τί κλαίεις; Λέγει αὐτοῖς· Ὅτι

12 And seeth two angels in
white, sitting, the one at the
head, and the other at the feet,
where the body of Jesus had
lain:

13 And they say unto her,
Woman, why weepest thou?
She saith unto them, Because

ἦεν

PARAPHRASE.

One taken away from the Sepulcher. 2 Then She runs and comes to
Simon Peter, and to the other Disciple whom Jesus lov'd, *i. e. John him-
self*, and says unto them, They have taken away the Lord out of the
Sepulcher, and we know not where they have laid him. 3 Peter there-
fore went forth, and that other Disciple, and came to the Sepulcher.
So they ran both together: and the other Disciple did outrun Pe-
ter, and came first to the Sepulcher. 5 And he stooping down, and
looking in, saw the Linen cloaths lying; yet went he not in. 6 Then
comes Simon Peter following him, and went into the Sepulcher, and
saw the Linen Cloaths lie; 7 and the Napkin that was about his
head, not lying with the Linen cloaths, but wrapp'd together in a
place by it self. 8 Then went in also that other Disciple which came
first to the Sepulcher, and he saw *the things that had been about Jesus
lying, as is afore-mention'd; and hence reasonably inferring that the Body
had not been secretly stoln or taken away, rather believ'd that Jesus was
risen from the Dead.* 9 For as yet they, *i. e. he nor any of the other
Disciples knew, or understood not aright the Scripture, so as to have
learn't from the Prophecies therein, that He must certainly rise again from
the Dead.* 10 Then the Disciples went away again unto their own
home. 11 But Mary, *with the other Women, continu'd still at the Se-
pulcher, and stood without for some time: till by and by, while she and
the other Women were thus standing at the Sepulcher Weeping, One
Angel first appear'd to them, and bid them not be Afraid, but follow
him into the Sepulcher: and hereupon they follow'd him into, or a little
within the Mouth or Door of the Sepulcher; whither being come, as She,
(i. e. Mary Magdalene) wept, she, *with the rest of the Women*, stoop'd
down and look'd into the Sepulcher, 12 and there sees another Angel
sides that which they had follow'd into the Sepulcher, and so now two
angels in White, each now sitting, the one at the head, and the other
at the feet, where the Body of Jesus had lain: 13 And they, *i. e. One
of them*, say unto her, Woman, why weepest thou? She says unto them,*

(a) Compare *Matth. 28. 5. Mark 16. 5.*

TEXT.

TRANSLATION.

ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα
 πῶς ἔθηκεν αὐτόν. 14 Καὶ ταῦτα εἰ-
 πύσα, ἐγράφη εἰς τὰ ὀπίσσω, καὶ θεω-
 ρεῖ τὸ Ἰησοῦν ἐστῶτα· καὶ ἔκ ἡδὲ ὅτι
 ὁ Ἰησοῦς ἔστι. 15 Λέγει αὐτῇ ὁ Ἰη-
 σοῦς· Γυνὼν, τί κλαῖεις; τίνα ζητεῖς;
 Εκείνη, δοκῶσα ὅτι ὁ κηπουρὸς ἔστι,
 λέγει αὐτῷ· Κύριε, εἰ σὺ ἐβάστασας αὐ-
 τόν, εἰπέ μοι πῶς αὐτὸν ἔθηκες· καὶ γὰρ
 αὐτὸν ἀρῶ. 16 Λέγει αὐτῇ ὁ Ἰησοῦς·
 Μαρία. Στραφεῖσα ἐκείνη λέγει αὐ-
 τῷ· Ραββονί, ὃ λέγεται, διδάσκαλε.
 17 Λέγει αὐτῇ ὁ Ἰησοῦς· Μὴ μου
 ἅπλῃ· ἔγω γὰρ ἀναβέβηκα πρὸς τὸ πα-
 τέρα μου· πορεύεσθε δὲ πρὸς τοὺς ἀδελ-
 φούς μου, καὶ εἰπὲ αὐτοῖς· Αναβαίνω
 πρὸς τὸ πατέρα μου καὶ πατέρα ὑμῶν,
 καὶ Θεόν μου καὶ Θεὸν ὑμῶν. 18 Ερ-
 χεται Μαρία ἡ Μαγδαλινη ἀπαγ-
 γέλλουσα τοῖς μαθηταῖς, ὅτι εἶδεν
 τὸ Κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

19 Οὕτως οὖν ὁψίας τῇ ἡμέρᾳ
 ἐκείνῃ τῇ μετὰ τὸ σαββάτων, καὶ τῇ θυ-
 ρῶν κεκλεισμένων, ὅπως ἦσαν οἱ μαθη-
 ταὶ συνηγμένοι διὰ τὸ φόβον τῶν Ἰου-
 δαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ
 μέσον, καὶ λέγει αὐτοῖς· Εἰρήνῃ ὑμῖν.
 20 Καὶ τῷτο εἰπόν, ἔδειξεν αὐτοῖς τοὺς
 χεῖρας καὶ τὸ πλευρὸν αὐτοῦ. Ἐχάρη-
 σαν οὖν οἱ μαθηταὶ ἰδόντες τὸ Κύριον.

they have taken away my Lord
 and I know not where they
 have laid him.

14 And when she had thus
 said, she turn'd her self back
 and saw Jesus standing, and
 knew not that it was Jesus.

15 Jesus saith unto her,
 Woman, why weepest thou?
 whom seekest thou? she sup-
 posing him to be the gardener
 saith unto him, Sir, if thou
 have born him hence, tell me
 where thou hast laid him, and
 I will take him away.

16 Jesus saith unto her, Ma-
 ry. She turn'd herself, and
 saith unto him, Rabboni, which
 is to say, Master.

17 Jesus saith unto her,
 Touch me not: for I am not
 yet ascended to my Father:
 but go to my brethren, and
 say unto them, I ascend unto
 my Father and your Father, and
 to my God and your God.

18 Mary Magdalene came and
 told the disciples, that she had
 seen the Lord, and that he had
 spoken these things unto her.

19 Then the same day of the
 evening, being the first day of
 the week, when the doors were
 shut, where the disciples were
 assembled for fear of the Jews,
 came Jesus and stood in the
 midst, and saith unto them,
 Peace be unto you.

20 And when he had so said,
 he shew'd unto them his hands
 and his side. Then were the
 disciples glad when they saw
 the Lord.

TEXT.

TRANSLATION.

1 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνη ὑμῖν· καθὼς ἀπέταλκέ με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς.

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 Καὶ

PARAPHRASE.

because they have taken away my Lord, and I know not where they have laid him. 14 And when she had thus said, *One of the Angels* reply'd, (b) *His Body is not taken away by Others, as you vainly imagine; but He is risen from the Dead, as he told his Disciples before his Death he should rise on the third day. Leave off therefore weeping, and go quickly and tell his Disciples that he is Risen.* Hereupon she turn'd her self back with the other Women, and went out of the Sepulcher in order to go tell the Disciples: and before they were gone out of the Garden wherein the Sepulcher was, she and the (c) other Women saw Jesus standing, and knew not that it was Jesus. 15 Jesus says unto her, Woman, why weepest thou? (for not being satisfy'd with what she had seen, and had been told by the Angel, she still kept weeping :) Whom seekest thou? she supposing him to be the Gardener, says unto him, Sir, thou have born him hence, tell me where thou hast laid him, and I will take him away. And having said so, she went on. 16 Jesus hereupon, with the same sort of Voice he formerly us'd, says unto her, Mary. He knowing this his Voice, turn'd her self toward him, and now knowing him also by Sight, says unto him, Rabboni, which is to say, Master: and then she with the other Women fell down at his Feet, and holding him by the Feet worshipp'd him. 17 Jesus says unto her with the rest, Touch, i. e. hold me not, nor endeavour to detain me now; for I am not yet ascended to my Father: but go to my Brethren, i. e. Apostles, and say unto them, that I am risen from the Dead, and I ascend unto my Father and your Father, and to my God and your God, as I told them before my Death it was expedient I should do. 18 Mary Magdalene, with the (d) other Women came and told the Disciples, that she had seen the Lord, and that he had spoken these things unto her.

19 Then the same day at Evening, being the First day of the Week, when the doors were shut, where the Disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and says unto them, Peace be unto you. 20 And when he had so said, he shew'd unto them his hands and his side, where he was pierc'd, to satisfy them that he was not only an Apparition. Then were the Disciples glad, when they were thus beyond all Doubt assur'd, that they really saw the Lord. 21 Then said Jesus to them again, Peace be unto you: as my Father has sent me, even so send I you, viz. to preach the Gospel to all Mankind.

II.
Christ appears to
the Apostles, All
but Thomas.

(b) Compare Matth. 28. 6, 7. (c) See Matth. 28. 9. (d) See Luke 24. 9.

TEXT.

TRANSLATION.

22 Καὶ τὸτο εἰπὼν ἐνεφύσησε, καὶ λέγει αὐτοῖς· Λάβετε πνεῦμα ἅγιον.

23 Ἀν πινὼν ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἂν πινὼν κρατῇτε, κεκράτῳται.

24 Θωμᾶς δὲ, εἰς ἓκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς.

25 Ἐλεγον ὅτι αὐτῷ οἱ ἄλλοι μαθηταί· Ἐώρακαμεν τὸν Κύριον. Ο δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸ δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ ῥάλω τὴν χεῖρά μου εἰς τὴν πλευράν αὐτοῦ, ἔγωγε μὴ πισεύσω.

26 Καὶ ὡς ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν· ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον, καὶ εἶπεν· Εἰρήνη ὑμῖν.

27 Εἶτα λέγει τῷ Θωμᾷ· Φέρε τὸ δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖρας μου· καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν μου· καὶ μὴ γίνῃς ἄπιστος, ἀλλὰ πιστός.

28 Καὶ ἀπεκρίθη ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ· Ο Κύριός μου καὶ ὁ Θεός μου.

29 Λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἐώραχάς με, Θωμᾶ, πεπίστευχας· μακάριοι οἱ μὴ ἰδόντες, καὶ πισεύσαντες.

22 And when he had said this, he breath'd on them, and saith unto them, Receive ye the holy Ghost.

23 Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

24 But Thomas, one of the twelve, call'd Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days, when his disciples were within, and Thomas with them, came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and thou shalt not be faithless, but believing.

28 And Thomas answered and said unto him, My Lord, and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

TEXT.

TRANSLATION.

30 Πολλὰ μὲν ἔνι καὶ ἄλλα σημεῖα
ποίησεν ὁ Ἰησοῦς ὡς ἄπαιον τῶν μαθητῶν
ἐν τῷ βιβλίῳ τούτῳ. 31 Ταῦτα δὲ γέ-
γραπται, ἵνα πιστεύσῃτε, ὅτι ὁ Ἰησοῦς
ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα
πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

31 But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life thro' his name.

Κεφ.

PARAPHRASE.

And when he had said this, he breath'd on them, and says unto them, Receive ye the Holy Ghost to direct and assist you in the Execution of your Office or Ministry. 23 Whose soever Sins, on their true Repentance, ye remit in my Name and by my Authority, they are, i. e. shall be remitted unto them in Heaven, where your Sentence of Absolution shall be satisfy'd and confirm'd; and whose soever Sins ye retain, ye remit not on account of their Misbehaviour or Impenitence, they are, shall be retain'd, or not forgiven in Heaven, but the Censures ye shall lay on them on Earth shall be confirm'd in Heaven.

24 But Thomas, one of the Twelve, call'd Didymus, was not with them when Jesus came. 25 The other Disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his Hands the print of the Nails, and put my Finger into the print of the Nails, and thrust my Hand into his side, I will not believe. 26 And after eight Days, again his Disciples were within, and Thomas with them: then came Jesus, the Doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thrust it into my Side: and be not Faithless, but believing. 28 And Thomas answer'd and said unto him, I am fully convinc'd that thou art no other Person than Jesus who was Crucify'd, and whom I acknowledge to be my Lord and my God. 29 Jesus says unto him, Thomas, because thou hast seen me, thou hast Believ'd: Blessed are they that have not seen, and yet have Believ'd.

30 And many other Signs of his being Truly risen from the Dead did Jesus give in the presence of his Disciples, which are not written in this book. 31 But these which are written, are sufficient Evidences that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have Life thro' his Name. And therefore I shall add the Relation but of One more Appearance of Him, which is this:

III.
Christ appears again to the Apostles, when Thomas was present.

IV.
He appears again to some of his Apostles in Galilee.

Chap.

TEXT.

TRANSLATION.

Κεφ. κα'. Μετὰ ταῦτα ἐφανερώσεν
 ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς
 ὅτι ἦ ἡ θαλάσσης ἡ Τιβεριάδος. ἐφανε-
 ρώσε δὲ ὕψους. 2 Ἦσαν ὁμῶς Σίμων
 Πέτρος, καὶ Θωμᾶς ὁ λέγομενος Δί-
 δυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς
 Γαλιλαίας, καὶ οἱ ὅτι Ζεβεδαῖος, καὶ ἄλ-
 λοι ὅκ τῶν μαθητῶν ὡς δύο. 3 Λέ-
 γει αὐτοῖς Σίμων Πέτρος· Ὑπάγω
 ἀλιεύειν. Λέγουσιν αὐτῷ· Ἐρχόμεθα καὶ
 ἡμεῖς σὺ σοι. Ἐξῆλθον, καὶ ἀνέβησαν
 εἰς τὸ πλοῖον ἐὺς, καὶ ἐὶς ὁκείνην
 τῇ νυκτὶ ὅτι αἶψα ὥδεν. 4 Πρωίας
 δὲ ἦδη γενομένης ἔστη ὁ Ἰησοῦς εἰς τὴν
 αἰγιαλόν· καὶ μέντοι ἦδεν οἱ μαθηταὶ
 ὅτι Ἰησοῦς ὅστις. 5 Λέγει οὖν αὐτοῖς
 ὁ Ἰησοῦς· Παιδιά, μή τι προσφάγιον
 ἔχετε; Απεκρίθη αὐτῷ· Οὐ. 6 Ὁ
 δὲ εἶπεν αὐτοῖς· Βάλετε εἰς τὰ δεξιὰ
 μέρη τῶν πλοίων τὸ δίκτυον, καὶ εὗ-
 ρήσετε. Ἐβαλον οὖν, καὶ ὅκ ἐπὶ αὐτὸ
 ἐλκῦσαν ἰχθυσαν ἀπὸ τῶν πλήθους πάντων
 ἰχθύων. 7 Λέγει οὖν ὁ μαθητὴς
 ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς, πρὸς Πέτρον·
 Ὁ Κύριός ἐστι. Σίμων οὖν Πέτρος,
 ἀκούσας ὅτι ὁ Κύριός ἐστι, καὶ ἐπειδύτην
 διεζώσατο, (ὡς ὅτι γυμνός) καὶ ἔβα-
 λεν ἑαυτὸν εἰς τὴν θαλάσσαν. 8 Οἱ
 δὲ ἄλλοι μαθηταὶ πρὸς πλοιαρίῳ ἦλθον,
 (καὶ ὅτι ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ'

Chap. XXI.

After these things, Jesus
 shew'd himself again to the
 disciples at the sea of Tiberias
 and on this wise shew'd
 himself:

2 There were together
 Simon Peter, and Thomas call'd
 Didymus, and Nathanael of
 Cana in Galilee, and the
 of Zebedee, and two other
 his disciples.

3 Simon Peter saith unto
 them, I go a fishing. They
 unto him, We also go with
 thee. They went forth, and
 entred into a ship immediately
 and that night they caught
 thing.

4 But when the morning
 was now come, Jesus stood
 the shore: but the discip-
 knew not that it was Jesus.

5 Then Jesus saith unto
 them, Children, have ye any
 meat? They answer'd him, No.

6 And he said unto them
 Cast the net on the right
 of the ship, and ye shall find
 They cast therefore, and now
 they were not able to draw
 for the multitude of fishes.

7 Therefore that discip-
 whom Jesus lov'd, saith unto
 Peter, It is the Lord. Now
 when Simon Peter heard that
 it was the Lord, he girt
 fishers coat unto him, (for he
 was naked) and did cast him-
 self into the sea.

8 And the other discip-
 came in a little ship (for they
 were not far from land, but

TEXT.

TRANSLATION.

ἀπὸ πηχῶν ἑκατοσίων) ὄρεσιντες
 δίκτυον τῷ ἰχθύων. 9 Ὡς
 ὡς ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν
 θρακίαν κειμένην, καὶ ὀφείον ὅπι-
 μιν, καὶ ἄρτον. 10 Λέγει αὐτοῖς
 Ἰησοῦς· Ενεύκατε ἀπὸ πῶν ὀφείων
 ὅπιασατε νῦν. 11 Ἀνέβη Σίμων
 πέτρος, καὶ ἔλκυσε τὸ δίκτυον ἐπὶ
 γῆς, μετὸν ἰχθύων μεγάλων ἑκατὸν

as it were two hundred cu-
 bits) dragging the net with
 fishes.

9 As soon then as they were
 come to land, they saw a fire
 of coals there, and fish laid
 thereon, and bread.

10 Jesus saith unto them,
 Bring of the fish which ye have
 now caught.

11 Simon Peter went up,
 and drew the net to land, full
 of great fishes, an hundred and

πεν-

PARAPHRASE.

ap. XXI. After these things afore related and done at Jerusalem, the
 apostles went into Galilee from Jerusalem, according to the (e) Directions
 given them. And here Jesus shew'd himself again to the Disciples at the
 Sea of Tiberias; and on this wise shew'd he himself: 2 There were
 together Simon Peter, and Thomas call'd Didymus, and Nathanael other-
 wise call'd Bartholomew of Cana in Galilee, and the two Sons of Zebe-
 dæe, and two other of his Disciples. 3 Simon Peter says unto them, I
 was out a fishing. They say unto him, We also go with thee. They went
 forth, and entred into a Ship immediately; and that Night they caught
 nothing. 4 But when the Morning was now come, Jesus stood on the
 shore: but the Disciples knew not that it was Jesus. 5 Then Jesus
 says unto them, Children, have ye any meat? They answer'd him, No.
 And he said unto them, Cast the Net on the right side of the Ship,
 and ye shall find. They cast therefore, and now they were not able to
 draw it for the multitude of Fishes. 7 Therefore that Disciple whom
 Jesus lov'd, i. e. John himself, says unto Peter, It is the Lord. Now
 when Simon Peter heard that it was the Lord, he girt his Fishers upper
 garment unto him (for before he put that on, he was naked, i. e. had on only
 a Shirt) and did cast himself into the Sea, and so swam to Jesus on
 the shore, before the Boat could be got thither. 8 And the other Disci-
 ples came in a little Ship (for they were not far from Land, but as it
 were two hundred Cubits, i. e. half a Furlong or three hundred Feet)
 dragging the Net with Fishes. 9 As soon then as they were come to
 land, they saw a Fire of coals there; and Fish laid thereon, and Bread.
 10 Jesus says unto them, Bring of the Fish which ye have now caught.
 11 Simon Peter went up, and drew the Net to Land, full of great

(e) Matth. 28. 7, &c.

TEXT.

TRANSLATION.

πεντηκοντατριῶν· ἡ ποσότης ὄντων ἔκ
ἐλάσθη τὸ δίχτυον. 12 Λέγει αὐτοῖς ὁ
Ἰησοῦς· Δεῦτε, ἀρισθήσατε. Οὐδεὶς δὲ
ἐτόλμα τῶν μαθητῶν ἑξετάσαι αὐτὸν,
Σὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριός ὄντιν.
13 Ἐρχεῖτο ὁ Ἰησοῦς, ἡ λαμβάνει
τὸ ἄρτον, ἡ δίδωσιν αὐτοῖς, ἡ τὸ ὀψί-
ριον ὁμοίως. 14 Τῷτο ἤδη τρίτον
ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐ-
τῷ, ἐγερθεὶς ἐκ νεκρῶν.

15 Ὅτε οὖν ἤειπον, λέγει τῷ
Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωνᾶ,
ἀγαπᾷς με πλεον τούτων; Λέγει
αὐτῷ· Ναὶ Κύριε· σὺ οἶδας ὅτι φιλῶ
σε. Λέγει αὐτῷ· Βόσκει τὰ ἀρνία
μυ. 16 Λέγει αὐτῷ πάλιν δευτέ-
ρον· Σίμων Ἰωνᾶ, ἀγαπᾷς με; Λέ-
γει αὐτῷ· Ναὶ Κύριε· σὺ οἶδας ὅτι
φιλῶ σε. Λέγει αὐτῷ· Ποίμανε τὰ
πρόβατά μυ. 17 Λέγει αὐτῷ τὸ
τρίτον· Σίμων Ἰωνᾶ, φιλεῖς με;
Ελυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ
τὸ τρίτον· Φιλεῖς με; καὶ εἶπεν αὐ-
τῷ· Κύριε, σὺ πάντα οἶδας· σὺ γι-
νώσκεις ὅτι φιλῶ σε. Λέγει αὐτῷ ὁ Ἰη-
σοῦς· Βόσκει τὰ πρόβατά μυ. 18 Ἀ-
μὲν ἄμὲν λέγω σοι, ὅτε ἡς νεώτε-
ρος, ἐξώνυες σεαυτὸν καὶ περιπα-
τεῖς ὅπως ἤθελες· ὅταν δὲ μεράσῃς,

fifty and three: and for all
there were so many, yet was
not the net broken.

12 Jesus saith unto them
Come and dine. And none of
the disciples durst ask him
Who art thou? knowing that
it was the Lord.

13 Jesus then cometh and
taketh bread, and giveth them
and fish likewise.

14 This is now the third
time that Jesus shew'd himself
to his disciples, after that he
was risen from the dead.

15 So when they had din'd
Jesus saith to Simon Peter, Son
of Jonas, lovest thou me more
than these? He saith unto him,
Yea, Lord; thou knowest that
I love thee. He saith unto him,
Feed my lambs.

16 He saith to him again
the second time, Simon son of
Jonas, lovest thou me? He saith
unto him, Yea, Lord; thou
knowest that I love thee. He
saith unto him, Feed my sheep.

17 He saith unto him the
third time, Simon son of Jonas,
lovest thou me? Peter was
griev'd, because he said unto
him the third time, Lovest thou
me? And he said unto him,
Lord, thou knowest all things;
thou knowest that I love thee.
Jesus saith unto him, Feed my
sheep.

18 Verily verily I say unto
thee, When thou wast young
thou girdedst thy self, and walk-
edst whither thou wouldst
but when thou shalt be old,

TEXT.

TRANSLATION.

ἡπτιῆς τὰς χεῖράς σου, καὶ ἄλλος σε
 ῥάσει, καὶ οἴσει ὅπου οὐ θέ-
 λεις. 19 Τοῦτο δὲ εἶπε, σημαίνων
 thou shalt stretch forth thy
 hands, and another shall gird
 thee, and carry thee whither
 thou wouldst not.
 19 This spake he, signify-

ποῖα

PARAPHRASE.

Fishes, an hundred and fifty and three: and for all there were so many,
 the net was not the net broken. 12 Jesus says unto them, Come and dine.
 And none of the Disciples durst ask him, Who art thou? knowing that
 it was the Lord. 13 Jesus then comes and takes Bread, and gives them,
 and Fish likewise. 14 This is now the third time that Jesus shew'd
 himself to his Disciples, i. e. *Apostles, being together in a Body or Com-*
munity, after that he was risen from the Dead.

15 So when they had din'd, Jesus says to Simon Peter, Simon son of
 Jonas, Lovest thou me more than these *the rest of my Apostles do, thinkest*
thou now as thou (f) seemedst to think before thy Denial of me? He says
 unto him, Yea, Lord, *tho' I did thus basely Deny thee, and am there-*
fore taught not to make Comparison of my self with All others, yet thou
knowest that I sincerely love thee. He says unto him, Feed (ff) my
 Lambs, i. e. *express thy Love to me by taking Care of my Flock com-*
mitted to thy Charge. 16 He says to him again the second time, Si-
 mon son of Jonas, lovest thou me? He says unto him, Yea, Lord;
 thou knowest that I love thee. He says unto him, Feed my Sheep.
 17 He says unto him the third time, Simon son of Jonas lovest thou
 me? Peter was griev'd, because he said unto him the third time, Lovest
 thou me, *forasmuch as Christ seem'd thereby to suspect his Sincerity:*
 and he said unto him, Lord, thou knowest all things; thou knowest
 that I love thee. Jesus says unto him, Feed my Sheep. 18 Verily ve-
 ry I say unto thee, *I know thou wilt faithfully discharge thy Trust,*
even unto Death. Namely, now when thou wast Young, thou girdedst
thy self thy Fishers-coat, and walkedst whither thou wouldst, stretch-
ing (g) out thy Hands to swim to me: but when thou shalt be Old,
 thou shalt stretch forth thy Hands, *being forc'd so to do, and another*
 shall gird thee, *namely to a Cross, and so carry thee whither thou wouldst*
 not, i. e. *to the place of Execution.* 19 This spake he, signifying by

v.
 He charges Pe-
 ter to feed his
 Sheep, and fore-
 tells the manner
 of his Death.

ANNOTATIONS.

(f) See Matth. 26. 33.

(ff) It seems probable that Christ did here, by his *Lambs* and *Sheep*, in a more
 special manner design the *College of the Apostles*, over which he did hereby give
 Peter the *Presidency*. So ποιμαίνω signifies to *preside*, as well as *feed* or *instruct*.

(g) See v. 7.

B b

what

TEXT.

TRANSLATION.

ποιῶ θανάτῳ δοξάσει τὸν Θεόν.
Καὶ τοῦτο εἰπὼν, λέγει αὐτῷ· Ακο-
λόθει μοι.

20 Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέ-
πει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς, ἀκο-
λουθῆναι, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ
ὅτι τὸ σῆμα αὐτοῦ, καὶ εἶπε· Κύριε,
πῶς ἐσὶν ὁ ὁδοδιδὼς σε; 21 Τῷ τὸν
ιδῶν ὁ Πέτρος λέγει τῷ Ἰησοῦ· Κύριε,
ἔστος δὲ τί; 22 Λέγει αὐτῷ ὁ Ἰη-
σοῦς· Ἐὰν αὐτὸν θέλῃς μένειν ἕως ἔρ-
χου, τί πρὸς σε; σὺ ἀκολούθει μοι.
23 Ἐξῆλθεν ἔτι ὁ λόγος ἔστος εἰς τὰς
ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ
ἀποθνήσκει· καὶ ἔτι εἶπεν αὐτῷ ὁ Ἰησοῦς
ὅτι ἔτι ἀποθνήσκει· Ἄλλ'. Ἐὰν αὐτὸν
θέλῃς μένειν ἕως ἔρχου, τί πρὸς σε;

24 Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρ-
τυρῶν περὶ τούτων, καὶ γραφὰς ταῦτα·
καὶ οἶδαμεν ὅτι ἀληθὴς ἐστὶν ἡ μαρ-
τυρία αὐτοῦ. 25 Ἐπὶ δὲ καὶ ἄλλα
πολλὰ ὅσα ἐποίησαν ὁ Ἰησοῦς, ἅπαντα
ἐὰν γράφηται κατ' ἓν, οὐδὲ αὐτὸν
οἶμα τὸν κόσμον χωρῆσαι τὰ γραφό-
μενα βιβλία†.

ing by what death he should
glorify God. And when he had
spoken this, he saith unto him,
Follow me.

20 Then Peter turning a-
bout, seeth the disciple whom
Jesus lov'd, following; which
also lean'd on his breast at sup-
per, and said, Lord, which is
he that betrayeth thee?

21 Peter seeing him, saith
to Jesus, Lord, and what shal-
this man do?

22 Jesus saith unto him, If
I will that he tarry till I come,
what is that to thee? Follow
thou me.

23 Then went this saying
abroad among the brethren,
that that disciple should not
dye: yet Jesus said not unto
him, He shall not dye: but, If
I will that he tarry till I come,
what is that to thee?

24 This is the disciple
which testifieth of these things,
and wrote these things: and
we know that his testimony is
true.

25 And there are also many
other things which Jesus did,
the which if they should be
written every one, I suppose
that even the world is full
could not contain the books
that should be written*.

V. 25. † *Amē* is not read in Alex. or Cant. MSS &c. nor in Vulgar Latin, Syriac, Arabic, or Persian Versions.

P A R A P H R A S E.

that Death, *namely that of the Cross*, he should glorify God. And when he had spoken this, he says unto him, Follow me.

20 Then Peter turning about, sees the Disciple whom Jesus lov'd, *e. John himself*, following; which also lean'd on his Breast at ^{VI. Christ foretells John's living till after the Destruction of Jerusalem.} upper, and said, Lord, which is he that betrayeth thee? 21 Peter seeing him, says to Jesus, Lord, and what shall this Man do? 22 Jesus says unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. 23 Then, *upon this ambiguous Answer of Jesus*, went this saying abroad among the Brethren, *i. e. Christians*, that that Disciple should not Dye, *but continue Alive till Christ's Final coming to Judgement*. Yet Jesus said not unto him, He shall not Dye; but, If I will that he tarry till I come, *Namely to take Vengeance upon the Obstinate Unbelieving Jews, by destroying Jerusalem and putting an end to the Jewish State, which St John did accordingly live to see*; what is that to thee?

The C O N C L U S I O N.

24 This, *viz. John*, is the Disciple who testifies these things, and wrote these things *contain'd in this Gospel*: and we know, *i. e. sure I am*, that his Testimony is true. 25 And there are also many other things which Jesus did, *besides those related in this Gospel*; the which they should be written every one, I suppose that even the World it self could not contain (*which seems to have been a Proverbial Expression to denote, that there would be a very great Number of*) the Books that could be written.

SYNOPSIS.

- I. Of the Pre-existence of CHRIST in his Divine Nature before his Incarnation, and all Eternity, Chap. I. 1-5.
- II. Of the End or Design of John Baptist's Coming or Ministry, I. 6-8.
- III. Of the Incarnation of CHRIST, and the End of his Coming into the World, I. 9-11.
- IV. The Baptist's Testimony of CHRIST at Bethabara, I. 15-37.

CHRIST begins his Ministry by gathering Disciples, Andrew, John and Peter at Bethabara; and Philip and Nathanael in Galilee, I. 38-ult.

He turns Water into Wine at Cana in Galilee, II. 1-11. Go's to Capernaum, 12.

He go's up to Jerusalem to the Passover, and turns the Traders out of the Temple, II. 13-ult. His Discourse with Nicodemus, III. 1-21.

Leaving Jerusalem, He go's into some other part of Judea, where his Disciples baptize; with Discourse occasion'd thereby, III. 22-ult.

Leaving Judea, He passes thro' Samaria, where he discourses with a woman of Sychar or Sichem, and abides there two days, IV. 1-42.

He comes into Galilee, and cures a Nobleman's Son at Capernaum, IV. 43-ult.

He go's up to Jerusalem to the Passover, where he cures an infirm man at the pool of Bethesda on the Sabbath with the Discourse thereon, V.

He returns into Galilee, where he miraculously feeds 5000; with the Discourse thereupon, VI.

He goes to Jerusalem at the Feast of Tabernacles, with his Discourse then, VII. 1-31. The Pharisees and Officers to seize him, but they do it not, 32-ult.

A woman taken in Adultery is brought to him, VIII. 1-11. His Discourse afterwards, wherein he talks of Abraham, the Jews go about to stone him for making himself Greater than Abraham, 12-ult. He cures a Man born Blind, IX.

He is at the Feast of the Dedication, when the Jews go to stone him for what they call'd Blasphemy, X. 1-10.

He go's to Bethabara, 40-ult. He raises Lazarus from the Grave, XI. 1-46. The Rulers resolve to kill him, 47-53. He retires to Ephraim, 54.

The next Passover is at hand, which was CHRIST's last, XI. 55-ult. Six days before the Passover, he comes to Bethany, XII. 1-11. On the next day rides into Jerusalem in Triumph; with relation of what was done, 12-ult.

The Night before he Suffer'd, He washes his Disciples Feet, &c. with his large Discourse to, and Prayers for them, XIII, XIV, XV, XVI, XVII.

He is apprehended and carried before Annas first, and then Caiaphas, XVIII. 1-27.

He is carried before Pilate, condemn'd, and crucified, XVIII. 28-XIX. 18.

What pass'd after his Crucifixion to his Burial, XIX. ult.

- VI. An Account of CHRIST's Resurrection, and his Appearing and Converſing afterwards with his Disciples, XX, XXI.

1. An Account of his Ministry before the Imprisonment of the Baptist; which is Wholly Omitted by the other three Evangelists, and contains these Particulars, viz.

V. An Account of CHRIST's Ministry, which may be distinguish'd into two parts, viz.

2. An Account of his Ministry after the Imprisonment of the Baptist; Which contains these Particulars, mostly Omitted by the other Evangelists, viz.

The Gospel of St John may be distinguish'd into these Parts, viz.

FINIS.